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40TH ANNUAL REPORT, 1965

BOARD OF EVANGELISM

AND

SOCIAL SERVICE

THE UNITED CHURCH OF CANADA



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Contents

I. GREETING FROM THE MODERATOR,	PAGE
Right Rev. E. M. Howse	1
II. CHAIRMAN'S ADDRESS, Rev. Arthur E. Kewley	2
III. INTRODUCTION—"THE PRICE OF HOPE"	
Rev. J. R. Hord	5
IV. A LITANY OF EVANGELISM	9
V. SECRETARIES' REPORTS	
Rev. J. R. Hord	10
Rev. Robert S. Christie	14
Rev. G. B. Mather	19
Rev. Stewart Crysdale	24
Rev. Gordon K. Stewart	27
VI. THE KIND OF WORLD WE LIVE IN	
The Church in This Revolutionary Age	30
The Church and Science, Dr. Wilder Penfield	39
VII. THE CHURCH IN A CHANGING WORLD	
Give the Church More Go, Dr. J. Archie Hargraves	43
The Church's Functions in Contemporary Society, Rev. Stewart Crysdale	48
The Care of the Church, Dr. Samuel Miller	50
In Defence of the Local Parish, Rev. Truman B. Douglass	51
VIII. THE LAITY	
God's Frozen Assets: The Laity, Dr. Franklin H. Littell....	53
Lay Training in My Congregation, Rev. George D. Wilkie	57
The Difference Between a Christian and a Humanist, Rev. B. R. Bater	61
IX. YOUTH IN A CHANGING WORLD	
The Place of Religion in the University	62
The Young Idealists	64
A Christian Approach to Sex, Rev. G. B. Mather	69
A Common Sense Sex Code	72

X. THE MINISTRY IN A CHANGING WORLD

PAGE

The Strategy of the Church in the Space Age, Dr. George Johnston	76
Letter on the Parish Ministry	80
This Royal Business, Very Rev. Angus J. MacQueen	83
Curriculum Defended by United Church Minister	86
Chez St. Withit's	87
Clergy and Social Workers, Miss Lillian Thomson	88
Witnessing in a Changing World, Rev. Warren H. Bruleigh	92
What Can Take the Place of Our Lost Faith? Walter Lippmann	96
The Minister's Wife—Once Married . . . Twice Wed, Edith A. Rees	97
Prayer	99

XI. A NATIONAL PROJECT OF EVANGELISM AND SOCIAL ACTION

The Evangelism Resource Committee, Rev. Gordon C. Hunter	100
Report of Evangelism Resource Committee, Rev. Gordon C. Hunter	103
Some Goals for a National Project of Evangelism and Social Action, Rev. J. R. Hord	104

XII. EXPERIMENTAL EVANGELISM

Faith in Life Dialogue	109
The "Person" Church, Gib Mackie	110
The Need for Small Fellowship Groups	112
Australian Ministry to Beatnik Community	113
Christian Forums in Algoma Presbytery, Rev. W. G. Berry....	114
Questions Submitted to TV Mission	116
An Evangelism Bazaar, Rev. John Morris	116
Christianity and the Arts, Rev. Malcolm Boyd	117
United Church Alcohol Information Centre, Toronto, Rev. Gordon Winch	119

. . . CENTRE SPREAD . . .

Resolutions Adopted by Annual Meeting	ii
Reports of Sessional Committees	
Administration	iii
Evangelism	xvii
Moral Issues	xix
Human Relations and Economic Affairs	xxii

XIII. POVERTY

PAGE

The Christian Concern	124
The World Scene	124
World Food Needs, Prof. Emeritus Geo. W. Simpson	125
Revolt of the Hungry, Frederick Nossal	126
Help for a Hungry World	129
The Persistence of Poverty in the Affluent Society, Dr. Albert Rose	136
Avoiding the Issue of Poverty, Gerard Pelletier	144
What Happens to the Poor	145
An Approach to Rural Poverty	146
Our Unhidden Poor	148

XIV. AUTOMATION

Can Society Master the Machine? Dr. John C. McDonald...	150
Automation and the Church, Rev. Robert Wright	152
The Automation Revolution	153
Youth: The New Unemployed	154

XV. HEALTH INSURANCE

Report of the Hall Commission	156
Social Conditions and Universal Health Insurance, Rev. Stewart Crysdale	159

XVI. THE CANADA PENSION PLAN

Resumé of the Canada Pension Plan	161
---	-----

XVII. TO DEVELOP ESKIMO-INDIAN CO-OPERATIVES

To Develop Eskimo-Indian Co-operatives	163
Eskimos Praise Co-operatives	164

XVIII. CIVIL LIBERTIES

Freedom of the Press and Our Right to Know, Prof. E. A. Tollefson	165
Reasons for an Ombudsman, Prof. Donald C. Rowatt	171
What About an Ombudsman?	173

XIX. PUBLIC MORALITY

Conflict of Interest in Public Office, Ron Haggart	176
Double Standard in Management Ethics, Rev. Bob Batchelder	181
The Sign of the S	183
Politics and Religion	185
Abortion, Contraception, and Illegitimacy, Rev. R. S. Christie	186
Must a Christian Be An Expert? Joseph L. Allen	187

XX. CENSORSHIP	PAGE
Pornography—Realism or Illusion? O. Hobart Mowrer	190
Where Do We Draw the Line?	193
XXI. BICULTURALISM IN CANADA	
Quebec 1964, Rev. Gordon K. Stewart	195
Le Devoir's Position on Quebec and Confederation	207
XXII. REPORTS OF COMMISSIONS AND COMMITTEES	
Committee on Christian Faith	210
The Joint Committee on Evangelism in the Rural Church...	210
Committee on Communications	211
Committee on the Church and International Affairs	212
Chaplaincy Literature Committee	213
Ministry in Reform Institutions and Rehabilitation Work,	214
Literature	215
XXIII. MINUTES OF THE FORTIETH ANNUAL MEETING	216
XXIV. A GLOSSARY OF ECUMENICS	228
XXV. HOMES, INSTITUTIONS, CHAPLAINCIES AND SPECIAL PROJECTS	229
Homes and Institutions—A Brief Description	231
XXVI. CATALOGUE OF LITERATURE ..	236

Greeting from the Moderator

The United Church has a great heritage. The Congregationalists brought to us a tradition of independence, and awareness that the letter killeth, but the spirit giveth life, and a determination that the freedom of mind and magnanimity of spirit which brought the United Church into being should not be lost in the Church it founded. The Methodists left us a shining heritage of concern for social justice. John Wesley believed that the world was his parish, not only the world beyond the seas but the world about him—in the towns and cities, in the mines and factories where the common people lived and worked. One of the last letters he ever wrote was a word of encouragement to young William Wilberforce, commending him for taking up cudgels against what was then the most powerful vested interest in the land, and urging him to keep up his struggle against "the execrable sum of all villainies." The Presbyterians also brought us a rich and varied heritage. They put democratic principles at the very foundation of our church structure. They made it clear that the man who feared God need not fear the face of mortal man.



These three tributaries merged into the great strain of our United Church heritage. In the scope of its work, the Board of Evangelism and Social Service harnesses the whole river and directs its power to the needs of our present-day society.

So, I send my greeting to you all. I would commend the Secretary, Rev. J. R. Hord; the Associate Secretary, Rev. Robert S. Christie; the Assistant Secretaries, Rev. G. B. Mather, Rev. R. C. S. Crysdale, and Rev. Gordon K. Stewart, on their sensitive concern for the responsibility of the Christian Church in our contemporary society, and their dedication to the task of applying the mind of Christ to every dimension of our human life. The Church is proud of the work which is done by your Board. It prays God's blessing upon you as you continue.

ERNEST MARSHALL HOWSE.

II

Chairman's Address

REV. ARTHUR E. KEWLEY



I have appreciated profoundly the high honour and considered confidence shown me by my nominators and electors. However, my happy co-operation with the action of the Holy Spirit and the congregation of Gower Street United Church, St. John's, Newfoundland, makes necessary my resignation to this summit post because of the distance rendering my continuance in office impractical. Thus my inaugural address becomes my farewell speech. I am grateful to our Secretaries for the insight into the working of this major Board of our Church and for their genial companionship. Rev. J. R. Hord with his young and impulsively reliable associates, Stewart Crysdale and Gordon Stewart, and the experienced and dependable Miss Mary O'Keefe, make an admirable team, while Robert Christie

and my old friend Bert Mather, not only guard the flanks, but lead their own separate charges to victory. I shall always cherish the memory of being "King for a year", and in the proper spirit of humility seek to do everything I can in the future to further the adventurous undertakings of the Board of Evangelism and Social Service.

Understanding this address should outline some of the concerns and objectives which I believe to be shouting for special attention at this particular Board Meeting, I have listed six which I will outline and conclude with a suggestion for implementation.

As I listen to what people have to say about the Board of Evangelism and Social Service, I hear again and again—"It is the conscience of the Church". Assuming "they" may be right in a way, I must say that some of us who are members of the Board, in spite of firmness, courageous statements, and great success in many ways, have an uneasy conscience, perhaps a poor conscience, even a bad conscience about some aspects of our responsibility. Let me share a few.

1. We all agree, I think, with Dr. A. E. Garvie who wrote thirty years ago, "I cannot conceive a salvation as complete as Christ's, that is not both individual and social." No one is likely to debate that it is the church's responsibility to society to bear Christian witness and wield as powerful an influence as it can in all human relations, particularly when there are moral, ethical and spiritual implications. Our uneasy conscience comes, however, when we suspect the imbalance between the "individual" and "social" has become reversed to that current in the 1930's, when Dr. Garvie was writing. We are haunted by the fear that "society" (used in its most inclusive sense) is prepared to accept some of the implications of

Christ's teaching (e.g., that which affects the situation at a given time), but is far removed from, if not largely indifferent to, accepting Jesus Christ as Saviour and Lord. What if we, who follow in His footsteps, give ourselves to designing better living, denouncing grievous demolition of life, and rebuilding derelict structures of society, are neglecting the "Head Corner Stone"?

Could the experience of Thomas Chalmers, back in 1811 hold a directive for us? In that year, the eighth of his ministry, says his biographer, Chalmers ceased to thunder against the grosser crimes and against the iniquities of Napoleon, but every day he had something fresh to say about the love of God, about the Cross of Christ and about the way of salvation. "He would bend over his pulpit and press us to take the gift," says one of his hearers, "as if he had it that moment in his hand and would not be satisfied until everyone of us had got possession of it. And when the sermon was over and he rose to pronounce the benediction, he would break out afresh with some new entreaty, unwilling to let us go until he made one more effort to persuade us to accept it."

2. Again we have an uneasy conscience about the "crisis situation" in evangelism. Have we any right to carefully plan a campaign to force a man into a situation which is unnatural to him, in order to confront him with making a decision for Christ? Must we assume it is only emotional, a result of mass hysteria or a desire for social acceptance that causes him to say he accepts Christ as his Saviour and Lord under these circumstances? Is it possible to imagine in this "post-Christian" world, when religious and biblical illiteracy is quoted endlessly with examples, that an evangelist in a meeting, in a home, in a face-to-face dialogue with anyone could be understood as he sought to communicate his faith? Should we even consider the concept of conversion as it is known in the early Church or in all the revival periods since, or should we, without discarding it, continue to include it as a possibility at least, and for completeness sake, but put all our convictions and effort into man's relation to his fellow-man and to his world?

Here is the case of a confused man who climbed to the 20th storey of a building in a big city, opened a window, edged out on the narrow ledge of the wall and hung on precariously while he announced to whoever would listen that he was going to throw himself down to his death. Immediately hotel officials, police, firemen, social workers, ambulance men, doctors, psychiatrists were summoned. Crowds gathered. The man, still out of reach, hung on but said he would kill himself any minute. A minister from a Mission around the corner tried to save his life. He sat on the window-sill and thought, "How do you go about pleading with a man to save his life? He doesn't want to; he doesn't understand you; he is out of your reach and yet you have to try." And so he gave it everything he had, to support divine help which was given, and the man ultimately was brought to safety and was nurtured into life.

Have we become so involved with the sweep of society that the individual life is hardly worth pleading for? Isn't a man's decision of the supreme importance? Does it have to be a pietistic, antiquated, emotional idea which no one "digs" or "hears"?

3. Again some of us have an uneasy conscience about our "National Project of Evangelism and Social Action." Our Board has protected itself by insisting that, while this is under its care, it is not being laid on from above. It is a grass-roots effort. Consequently we organize planning

fellowships, Presbytery events and ultimately in 1967, congregational revivals. It is well designed, ample materials available and the Holy Spirit is alerted to a possible vehicle for his work. The hope at present seems to be that enough people, ministers, laity, and those outside the Church, will become so needled and jolted by the criticism of the journalists and others (also outside the Church) that they will be driven to assess or defend the faith they thought they had; or to deepen the little faith they were getting by on, lest they be laughed right out of it, by the jeering artillery of the mercenaries employed by the Church against itself.

One finds himself thinking of John Stuart Mill, the brilliant, cultured, aloof philosopher and writer, of whom his biographer said, "he has no glow of conviction". And another writer who appreciated the power of his thought but had to add—*there was no fire under his boiler*. Are we with the best intentions in the world and certainly top flight organization leaning *too heavily* toward the lack in John S. Mill?

4. It is a temptation not to struggle with *imbalance* in another area. People today are admittedly fighting for the material things of the world instead of the spiritual things. I know, and so do you, that these are inseparably attached, but in spite of ourselves the *material* comes into imbalance. Whether it is poverty, or the urban frontier, or housing, or the Sabbath Day, or lotteries, or the Institutional Church, or automation, food for the world's hungry, or medical health or even prison reform, the material things seem *essential* while the spiritual aspects are only possible dividends.

5. We are uneasy about the substitutes for the threat of Hell as ably used by Jonathan Edwards and by mighty battalions before and after. Of course we have total war, cold war, radiation. We have Communism and the yellow races, and the end of white domination. We have the threat of the post-Christian and post-religious age. And we have our pride that we must not let the Old Church fall so it will be here for our children. We have learned to accommodate ourselves to these so that they are only a mild imperative to evangelism or to social action.

Hugh MacLennan in his own way says something to us as we face the future—

"I grew up with the notion that the makers of Canada were Victorians in frock coats and side-whiskers, men solid and respectable who carved the Sunday roast for the family after listening to the morning sermon in Church, men who played cautious politics, and made cautious fortunes, and cautious wills. You can see their stereotypes in these ghastly statues surrounding the Houses of Parliament in Ottawa, and it is no wonder that visitors to Ottawa smile courteously and think it is no wonder that the average Canadian knows nothing of his Nation's History. Who cares about a history made by people like them?

"But the true makers of Canada, the forerunners, were not like that at all. Emphatically they were neither respectable nor middle class. They were desperate men and the story of their fabulous river voyages has no counterpart south of the border. It has no counterpart anywhere in the world. . . ."

These are the men some of us are seeking—DESPERATE MEN—committed to finding and opening a way for the Kingdom of God in the baffling unknown.

6. Finally, I am uneasy about *the image* our Board has built for itself or has drifted into. Moreover the image of the Conference Committee on E. & S. S. and the Presbytery Committee is due for investigation and adjustment. Our image in the eyes of governments, other denominations and to a great extent in the eyes of those outside the Church is *respected*. It is, however, within our own family that I believe we have some honest, frank, soul-searching work to do before we will be happy and tirelessly aggressive in this tremendous calling of Christ in our time.

As we proceed with the work of this Board, I would suggest we strive for a greater measure of balance between individual and social salvation. I hope the Evangelism Committee will consider it worthwhile to give some serious thought to a definitive statement on "Crisis" and "Conversion". Moreover that more attention may be given to the inner experience of the Christian who makes his witness in the world and to the defining the term "world" to bring it into contemporary comprehension.

I hope the Committee on Human Relations and Economic Affairs will have the term "Desperate Men" in their thinking and that the Committee on Administration might review and study "our image".

Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that is within us, unto Him be glory in the church by Christ Jesus throughout all ages. World without end. Amen.

III

Introduction

THE PRICE OF HOPE

REV. J. R. HORD

Man lives by hope. We would not want to face another day if life had no meaning. We would hesitate to raise a family if we did not believe there was a future for them. Death is the final enemy since it is the seeming end of life and hope.

A Religion Of Hope

Christianity is a religion of hope. Christian hope is based on the nature of a loving God who has made man for his fellowship and who will allow nothing to finally thwart his purposes. Peter wrote:

"Praise be to the God and Father of our Lord Jesus Christ, who in his mercy gave us new birth into a living hope by the resurrection of Jesus Christ from the dead! The inheritance to which we are born is one that nothing can destroy or spoil or wither."

1 PETER 1: 3-4 (NEB)

Peter sets forth certain characteristics of Christian hope. It is not a product of man's ingenuity but a gift of God's mercy. It is not a state we grow into naturally but the result of a radical transformation of human nature which can be likened to a "second birth" or a "new creation." It is a "living hope", based on the relationship of the human soul with God. It is the result of a decisive victory which God has won over the powers

of sin and death in the resurrection of Jesus Christ. God rules His world. Christ lives within His people. What a glorious hope! Praise be to God!

A Hope Vacuum

Our Western civilization has lost this note of hope. In his poem "Burnt Norton" the late T. S. Eliot wrote:

"Only a flicker over the strained time-ridden faces
Distracted from distraction by distraction
Filled with fancies and empty of meaning
Tumid apathy with no concentration
Men and bits of paper, whirled by the cold wind
That blows before and after time."

Dr. Howard Clark Kee in "The Renewal Of Hope" refers to a "hope vacuum" in our modern world. And into this vacuum are pressing the false or inadequate hopes of materialism, humanism, nationalism and communism. Who can blame exploited peoples for responding to the words of "The Internationale?"

"Arise, you prisoners of starvation!
Arise, you wretched of the earth,
For justice thunders condemnation,
A better world's in birth.
No more tradition's chains shall bind us,
Arise, you slaves; no more in thrall!
The earth shall rise on new foundations,
We have been aught; we shall be all."

Man must have hope. The question is, will it be a true and abiding hope, based on the nature and will of God, or will it be a temporary panacea which will leave the people frustrated and despairing?

Hope In Action

Evangelism is offering the world hope. Hans-Jochen Margull defines evangelism as "hope in action." In our pamphlet "A New Blueprint For Evangelism" we give this definition: "Evangelism is sharing what God has given us, by offering the world hope, through friendship, understanding and service, rooted in daily and hourly relationship with Christ."

An older evangelism has emphasized faith as a private transaction between the human soul and God which resulted in personal victory over sin, despair and death. We must realize, however, that this traditional approach could easily become the ally of political obscurantism and social oppression.

The new evangelism must take into account modern man's legitimate desires for a better life on this earth as well as in the age to come. We live in a world where former colonial peoples are passing through "a revolution of rising expectations." "The world has come of age" declared Bonhoeffer. Through science man has gained mastery over nature. Through technology and industrialization man can now conquer hunger, poverty and disease. Through education and the mass media of communication the most underprivileged peoples are aware of the affluence of our Western nations and are demanding their share of the earth's wealth. A gospel which does not offer the fulfilment of man's secular hopes will fall on deaf ears in vast sections of our modern world.

The Christian gospel offers redemption to the whole man, body, mind and spirit. The Kingdom of God includes man's corporate as well as his private existence. Christ came to give the full and abundant life, which involves material as well as spiritual blessings. He came to save the poor as well as the poor in spirit. Christianity does not take a back seat to any other religion or ideology, including Communism, in offering release from exploitation and despotism and in working for the New Society.

It is imperative, however, that we keep private conversion and public responsibility in proper balance and tension. Without radical change in human nature we have little to offer our world by way of leadership. However, it is easy to so concentrate on the personal feelings of religious experience that we shun the radical demands of Christ to bring hope to the oppressed and disillusioned peoples of the world. "Christ in you—the hope of glory" is the same Christ who is "the hope of the world."

The Price of Hope

But are we willing to pay the price of hope? Evangelism is a costly business. Christ offered the world hope through suffering love, sacrificial death and resurrection. The offering of hope to others may mean our loss of comfort, privilege and even life itself.

1. The price of hope involves *the cost of commitment*—total commitment of one's life to Jesus Christ and the service of one's fellows. And the commitment of our lives to God at the altar must square with the commitment of our business dealings to God on Monday morning. In fact it may mean a radical decision in the social realm, such as the race issue or profit sharing which makes our faith in Christ real. Every day Christians pray "Thy Kingdom come." But do we begin to realize what would happen to us and in us if that prayer were answered? All of life under God's rule. This is dangerous business! ■

2. *The price of hope also involves the duty of discipline. Many people on this continent enjoy unparalleled prosperity. But do we possess those inner qualities of mind and heart which enable us to use these gifts in the improvement of our own lives and the lives of others? There are clear evidences that the people of our society cannot handle affluence and leisure. Dr. David Archibald, Director of Ontario's Addiction Research Centre, reports that there is evidence of a link between the rising incidence of alcoholism in recent years and the general level of prosperity.*

We should certainly expect the Church to be producing the kind of person who will give direction and stability to society. In all honesty, however, we must report that there has been a breakdown in discipline in most Protestant churches. When a minister reported to a layman that Presbytery would not allow a certain action, the layman replied that Presbytery could go to hell! Such condemnation, of course, does not lie within a layman's jurisdiction, let alone a minister's. God is our judge. This incident, however, indicates that as far as many laymen are concerned traditional disciplines of church courts and even moral codes, have broken down.

What kind of discipline should Christians accept? Discipline arises from discipleship. Christian discipline means that we are learning from Christ, studying our faith, seeking to obey the law of love. The code of discipline which we adopt should not be forbidding but gladly accepted. It should not be determined by the past but applied to the current problems of our day. It is only a well-trained, well-informed, well-organized covenant people who will be able to bring the gospel of hope to our world.

3. The price of hope also involves *the necessity to listen*. It should not be necessary to remind Christians to listen to one another within the church and to those outside. This is only common courtesy. But clergymen are trained to preach on behalf of a divine revelation given once-and-for-all to the saints. As a result we ministers tend to be dogmatic, to speak before we listen, to give authoritarian answers without knowing the full implications of the questions. As a result of our attitude there has been a breakdown in communication between the pulpit and the pew. If true communication is to be restored the minister must meet with small groups of laymen to learn their views and understand their problems before he can relate the Word of God to their situation. This policy of listening before we preach does not belittle the authority of the Word of God. There are untold treasures in the Scriptures which have not yet been discovered. It is amazing how the leaders in the modern ecumenical movement were driven to their Bibles, only to discover truths and insights about the unity and mission of the church which they had never realized were there. We shall undoubtedly find untapped resources in the Bible to guide us in relation to our industrial society if we truly seek.

Not only must the clergy listen to the laity but the church must listen to the world. Several churches in Germany draw clergy together to "shut up and listen to the world." Such tremendous changes are taking place in our society that the church must engage in a serious study of the nature of that society before it can speak the word of truth. Here in Canada a church which was organized to serve a scattered, pioneer, rural country is lost in an industrial society. In organizing our Church and Industry Institutes last year we discovered that it was difficult to get ministers to attend, partly because of the time that was required (3 or 4 days) but partly because they did not feel the need of such a learning process. One Canadian labour leader recently requested that every minister go back to school and learn the basic vocabulary of our industrial society if we hoped to communicate with the labouring man. The church must also detect the power structures and the major problem areas of our society before it can assume those forms, plan the strategy and deploy its forces in the way necessary to bring the hope of the gospel to the people of our day.

4. *The price of hope also involves the obligation to love. Evangelism is keeping the heart in religion. It is proclaiming the love of God for men which alone gives hope. It is demonstrating the love of God to men especially to the hurt, broken and rejected in society.*

The Pharisees of Jesus' day were good men but seriously lacking in love. Jesus broke down the wall of legalism and moralism which separated the official church and the social outcasts of his day. He identified himself with the people who most felt the need of love and most readily responded to it. The church of our day, as part of the Establishment, can quite easily become identified with the righteous and even the self-righteous who would bar the "sinners" of our day from its fellowship. Jesus is calling us to get out of our church structures and formal organizations to stand with the people who most need our help—the alcoholic, the addict, the unemployed, the divorcee, the deserted, the school drop-out, the poor, the mentally ill, in order that we may bring them hope.

Conclusion

I am writing this section of my report on the day Winston Churchill died. His description of "While England Slept" during the 1930's can be applied to the church today in this hour of drift and indecision:

"Decided only to be undecided, resolved to be irresolute, adamant for drift, solid for fluidity, all-powerful to be impotent."

This annual report is a call to the people of our church to pay the price of hope, through the commitment of our lives to Christ, through the acceptance of a stern but sensible discipline, by humbly listening to our fellows and to the world, and by standing at the busy crossroads of life in the mainstream of history fighting the battles of love with and for the common people. How and when hope comes to the world we do not know—it is the gift of God. But to those who are faithful in proclaiming the good news of hope, ultimate victory is assured.

IV

A Litany of Evangelism

Evangelism begins with the love of the Eternal Father.

"For God so loved the world."

Evangelism is the proclaiming of the Gospel of Jesus Christ.

"That he gave his only Son."

Evangelism seeks to save all people of every race and nation.

"That whoever believes in him should not perish but have everlasting life."

Evangelism seeks the salvation of the world.

"For God sent not his Son into the world to condemn the world but that the world through him might be saved."

Evangelism does not ask persons to go alone merely in their own strength.

"Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself will be with them and will be their God."

Evangelism is more than human power.

"You shall receive power when the Holy Spirit has come upon you."

Evangelism is more than human request.

"You did not choose me, but I chose you and appointed you that you should bear fruit."

Evangelism a high calling beyond that given by men.

"So we are ambassadors for Christ, God making his appeal through us."

Evangelism is the lifting up of Christ.

"And I, if I be lifted up, will draw all men unto me."

Evangelism is asking men to follow Christ.

"And Jesus said to them, 'Follow me' . . .

"And straightway they left their nets and followed him."

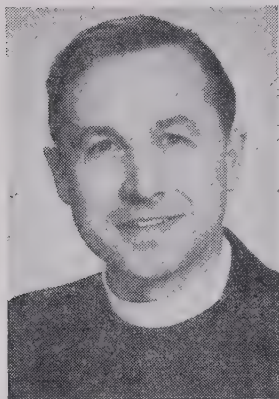
In Unison: "So naturally we proclaim Christ! We warn everyone we meet, and we teach everyone we can, all that we know about him, so that, if possible, we may bring every man up to his full maturity in Christ. This is what I am working at all the time with all the strength God gives me."—(Col. 1: 28—Phillips.)

V

Secretaries' Reports

MAJOR EMPHASES OF OUR BOARD FOR 1965

REV. J. R. HORD, *Secretary of the Board, Toronto*



In my introduction "The Price of Hope" I have tried to define the nature of evangelism and what it will cost the modern church. Now I should like to set down some of the major emphases which I would like to see our Church and Board make during the coming years.

1. Produce Truly Worldly Christians

I hope and pray that our National Project of Evangelism and Social Action will motivate and train Church members to practice their religion outside the Church structures and to get involved in the life of our world as Christ is involved.

Dr. Roger Hazelton has written: "Christianity is a 'worldly' religion in that it identifies God as the Creator and Lord of history as one who 'loves the world' and

is involved at all times and at every level in the total human situation—even outside the structure of the Church. . . . This getting to know our world, living in our world, in order to say a saving word to that world may be a very necessary if strange discipline required of those who would hear the call to be in mission in our time."

The Rev. Shaun Herron reports on the showing of Ingmar Bergman's film "The Seventh Seal" in a Toronto church which was attended by a few church people and a large group of "outsiders." In the discussion afterwards the "Christians" complained about the size of the screen, the hardness of the pews and the small print of the English translation. In contrast the agnostics, atheists and Jews detected the deeper truths about life and the world which the film was trying to portray.

Herron concludes his report: "*Bergman said once, 'God has always been a problem to me.' He is no problem to most of our Church Christians. If He ever gets out of the one-hour ghetto, Lord what a slaughter there's going to be!*"

Let us allow God to get out of the one-hour ghetto!

2. Give Our Youth Top Priority

It is an old cliché: "If we lose our youth we lose the future." Our young people are hungry for guidance, adventure and a sense of being useful. The Church should enlist the ablest, best-trained and most committed leaders to guide our teen-agers. We can give money for new

Church Halls, but do we staff them the way we should? Let us show our young people that God is with them in their idealism, calling them to commit their lives in passionate concern for other people.

In order that our Board can give stronger and more enlightened leadership, I would request that we set up a "Youth Evangelism Committee" made up of leaders in youth work and representative young people.

3. Awaken Moral Sensitivity

A serious erosion of public morality has taken place in Canada during the past few years—a minister in the federal government released; ministerial aids playing hanky-panky with gamblers. Justice Leo Landreville, of the Ontario Supreme Court, has placed himself in a morally compromising position for receiving NONG stock. On the municipal level, Mayor William Hawrelak of Edmonton, was released from office on a charge of gross misconduct only to be re-elected and has now been removed from his mayoralty office a second time.

The New York Times recently described the ethical laxity among government and public leaders in an editorial entitled "The Insensitives." None of the Canadian leaders who have been charged with "conflict of interest" expressed regret for his actions. Mayor Hawreluk admitted that his action was "politically unwise." As Mort Sahl said "Morality is very square these days."

Certainly it is the task of the Christian Church to develop a moral sensitivity among our people. Such moral sensitivity arises from faith in a holy and loving God. The Scottish theologian, Dr. E. P. Dickie, has written "Ethical stamina depends ultimately on the dynamic of faith. . . . Morality by itself cannot give the power to perform what it demands. He who would act greatly must also believe strongly. The power of ethical movements is determined by their religious force. Perhaps it is this most of all which brings men to recognize the need of faith; they are aware that the ethical glow fades unless it is maintained by religious fervour."

In the meantime various levels of government should adopt a Code of Ethics which would clearly set forth what public officials can and cannot do in the delicate balancing of private interest and public service. In these days of rapidly growing and complex government, guidelines of conduct should be accepted, both for the sake of the individual leader and the people.

4. Destroy the Sacred Cows of Competition and Profit

I would like to destroy two sacred cows to which our society gives obsequious obeisance—viz., competition and the profit motive.

As for competition, even the most primitive society could not continue on the basis of a "dog-eat-dog", survival-of-the-fittest philosophy, let alone our modern complex economic system. In his book "Preface to Morals", Walter Lippman pointed out many years ago that our capitalistic society has never practiced competition in the sense of each individual selfishly plucking what he wants from others, or one group pitted against the other. In actual fact, the forces of government have had to be invoked in order to keep a modicum of competition alive and a balance between the various economic and social forces in our society.

And what a travesty to believe that the profit motive is the chief guide of human action. Let us rewrite history on that basis. John Milton wrote "Paradise Lost" and sold the manuscript for £10. The "Pilgrim Fathers" left Europe, braved the perils of an ocean voyage and the rigours of life on this continent for fortune rather than freedom! They were spoofing when they said "No man will halter us." Pierre and Marie Curie toiled endless hours to process radium from tons of pitchblend and then gave every ounce of the precious substance to a Paris hospital! The profit motive? Nonsense! This is libel against the great and good men of the race. The greatest achievements of history have not been prompted by competition and profit but by the desire to serve one's fellowman.

It is high time we presented our young people with a new philosophy based on co-operation rather than competition, on mutual sharing rather than a selfish getting. These are some of the economic and political goals for Canadians:

1. An adequate standard of living should be provided for all citizens.
2. Government should sponsor legislation and programmes which will protect the weak and improve the lot of the poor.
3. Education should be available for all young people, through university if desired, with provision for other types of specialized training for those who wish it.
4. Social security should be provided for the elderly, the unemployed, the ill and disabled.
5. The worker should have representation in the management of industry and a fair share of the profits.

One of our economic and political goals is to *wage war on poverty*. The Christian Church should give leadership in local ARDA projects aimed at the renewal and redevelopment of depressed agricultural areas in Canada. A recent report of the Ontario Association of Housing Authorities states that Canada will need 4 million new homes by 1980, 1 million of these for low-income families. Christians should be leaders in the drive for adequate housing for every Canadian family. The need to eliminate poverty within our own country is multiplied a thousand times in certain lands of Asia, Africa and South America.

5. Kill the Death Penalty

Since Prime Minister Pearson has announced that there will be a free vote during the next session of Parliament on the question of the abolition of capital punishment, it is the duty of every minister and church member to study our church's stand on this subject, as set forth by the 19th General Council, Edmonton, 1960:

"In the event of the abolition of capital punishment it is reasonable to ask, what should be done with a person convicted of a capital offence.

"Your Committee believes that the alternative to capital punishment for a person convicted of a capital offence, and known to be responsible for his action, is life imprisonment.

"Therefore, in place of the sentence of death for a capital offence we would suggest that there be substituted a statutory sentence of life imprisonment, subject to all prevailing powers of remission and parole.

"Each case would be the subject of review every three years on a basis analogous to that now provided in the Habitual Criminals Act. This means that no person will be released from care so long as his retention is essential to the well-being of society and to his reformation. "The hope of reformation and ultimate release from prison must always be held out as a possibility to every offender under the law."

(From Alternatives To Capital Punishment Report)

The Christian Church in Canada is presented a strategic opportunity to acquaint Members of Parliament and all Canadian citizens with the hope of the gospel for the reformation of all offenders.

Main Activities During the Past Year

I had the great privilege of travelling from Victoria, B.C., where I was in charge of summer services at Metropolitan United Church for three weeks during July, to St. John's, Newfoundland, where I attended General Council in September. I was General Council's official delegate to Manitoba Conference.

During the year I visited 22 of our Homes and Schools and was greatly impressed by the strength of the Boards, the dedication of the staff and the Christian atmosphere which characterized the work in all these places.

I have carried stimulating secretarial duties for the Committee on Christian Faith, the Church and International Affairs and the National Religious Advisory Council of the C.B.C. In General Council Year this required the oversight of the printing of General Council reports "Communist Faith and Christian Faith" and "Between Two Worlds."

Personal Tribute

I wish to thank our Chairman, Dr. Arthur Kewley, and the members of our Board and Executive for their faithful support during the past year, Dr. John Leng for his wise leadership of the New Division of Congregational Life and Work, Rev. Gordon Hunter and our Evangelism Resource Committee, Rev. Richard Davidson and our Communications Committee, and all our Conference and Presbytery Conveners who put the policies of the Board into action in the local community.

I am, of course, especially indebted to my secretarial colleagues with whom I work so closely, Rev. R. S. Christie, Rev. G. B. Mather, Rev. Stewart Crysdale and Rev. G. K. Stewart, who arrived in May with special interest in the consolidation and development of our social service and institutional work. All I can say of my fellow secretaries, together with Miss Mary O'Keefe and our office staff, is that they are giving all they have to the work of our Lord and His Church. To all our friends and fellow workers across the Church I extend my greetings and we trust that through our National Project of Evangelism and Social Action we shall enter a phase of even more effective Christian service in our nation and world.

PROMISING THINGS ARE HAPPENING

REV. ROBERT S. CHRISTIE

Associate Secretary, Vancouver



An S.C.M. publication recently released bears the highly suggestive title "Ferment in the Church". This is very much in line with a great deal of what is being said and written today. It is the major theme and topic of conversation both in and out of discussion groups at church conferences large and small: "How relevant is the parish church to the life and work of its community?" "Has institutionalized religion anything to offer to non-churchgoing citizens—and, if so, what and how?" "Is membership in the church an aid or hindrance to personal Christian witness in daily life and work?" "Is the church-on-the-corner to be replaced by the church-in-the-home or the church-in-the-street or place-of-work as the effective means of doing God's will through service to Christ?"

These and questions like them being widely asked today are evidence of the ferment that is taking place throughout the Christian church in the western world—and certainly in North America.

In an address to the World Presbyterian Alliance held in Frankfurt, Germany, recently, Dr. W. A. Visser't Hooft, General Secretary of the World Council of Churches, had this to say: "... It would seem that in our time the Spirit is again shaking the place in which the Church finds itself. In fact, we are in the midst of two earthquakes—the one that has its epicenter in the world, the other which has its epicenter in the Church. Do we recognize the significance? As so many seemingly strong positions which the Christian Church once occupied in the field of civilization are breaking down, we are inclined to regret the time when the Church shaped the life of the nations, and we get worried about the future. But could it not be that this shaking of the churchly edifice is the action of cleansing by the Holy Spirit? Are we to become nervous about the vast insecurity of our present situation and the great uncertainty concerning the future? Or are we to say: It might be that this great shaking of the foundations is a sign that the Holy Spirit is preparing a new day!"

Indeed that might be and likely is what is happening as one observes the movement of Protestant and Roman Catholic bodies, from the greatest to the least, towards a position of broader understanding and deeper appreciation of each other and their common task in society. Though more evident at the official and administrative levels, conversations and fruitful contacts are also taking place at the grassroots which are improving the climate and enriching relationships one with the other. Who can doubt but what this trend is within the will and purpose of God?

One thing is sure: a minority of Christian leaders and thinkers are satisfied today with their churches as they are, viewed from either a material (institutional) or spiritual (personal growth in grace and outreach) standpoint. The leadings and promptings of the Spirit seem to

indicate that what we people of the churches have considered too long to be success amounts almost to failure in terms of our fundamental Christ-ordained and inspired goal of establishing His Kingdom among men, striving together as the people of God. On the other hand, some unspectacular and materially insignificant efforts that have been regarded as failures in our eyes have contained within them the real elements of success in terms of Christian outreach to people in need, whether aware of that need or not. Particularly for churchmen, all of whom profess to be Christians, it is all-important where the focus of our attention and energies lies—whether on material possessions (including properties and buildings) or on people (within and beyond the worshipping fellowship). Isn't this the implication of our Lord's searching comment about the rich man's ability to enter the Kingdom of Heaven? This doesn't automatically mean that congregations with a sizeable building or expansion programme are incapable of inner spiritual growth and community outreach to win men to faith and fellowship with Christ. It depends again where their real concern centers. Nor does it mean that every physically small and materially unprogressive church is thereby a spiritual powerhouse. Not at all—for "small" too often describes everything there is to say about them in terms of the genuine spiritual nurture of their own people, not to speak of concern for their community, or the world at large.

The critics of the Christian Church—both within and beyond our congregational fellowships—have done us a real service to the extent that they have helped us to see ourselves as outsiders see us, and judge us. This has led, and is still leading us to a reassessment and rediscovers of our true spiritual mission to men everywhere. The results of this introspection are on the whole good, I feel. Promising things are happening throughout the church today which reflect a serious and positive approach to the fact and reason for our existence. I would comment on some of these:

First—there are the *Life and Work* group studies and enquiries being carried on within the congregation by session, or men, or women, or the C. E. Committee, or "cell groups" of one kind or another. In many instances also the regular Sunday evening service is taking the form of a study and dialogue session—mutually helpful to minister and people alike! In all of these it is possible to come to grips with real issues and lay the plans that will initiate action towards the meeting of real needs. In no small number of cases that is happening.

Second—there are the *Spiritual Renewal Fellowships* involving many or just a few within the local congregation. Some of these take place regularly at breakfast sessions, noon-hour periods for meditation and prayer, or midweek "house church" meetings in the evening. Others are held only occasionally, and take the form of semi-annual or annual "Retreats" for elders, or members of the congregation as a whole. In all cases these can help to supply the fundamental need for spiritual nurture and enrichment known to everyone of us. Reports would indicate that some, if not all, are doing just that.

Third—there are the *Fisherman's Clubs* (known also as Visitation Evangelism Teams or "Operation Andrew" efforts) which represent a practical and workable means of outreach by trained laymen to and beyond the fringe supporters of the local congregation into the surrounding community. At its best, the task of these visitors is to share the faith, fellowship and opportunity for Christian service, of the life that is freely and

joyously committed to Christ, with the visited, and seek their voluntary commitment. Where this Christian endeavour is carried out even partially in co-operation with other denominations within the community the results are more fruitful and satisfying all round. It's been my privilege to see or hear of the evidence of this in the areas I serve, where greater unity and harmony has been the outcome.

Fourth—there are a growing number of *Interdenominational Activities* of a truly ecumenical nature taking place between churches in the community. Both Protestants and Roman Catholics are involved, and in a few instances non-Christian groups. Although I find that young people are more ready and venturesome in this area, there are a significant number of instances where the adult congregation have been participating (some cautiously at first, but enthusiastically in the end!). I've yet to hear of an experiment in "community ecumenicity" that has been rated a failure, and not to be repeated. The enthusiasm of those to whom I have spoken would indicate quite the contrary.

Fifth—there are fairly large *presbytery or conference schools or institutes* being held which feature training and programme planning in a context of Christian fellowship. To these, key ministers and laymen are being called on an ever-widening scale by C. E., E. and S. S., U. C. Men or Women. The help accruing to pastoral charges as an outcome of these training sessions is often significant—depending, of course, on the ability and enthusiasm of the chosen representatives. I've found that new life can flow in the congregation as an outcome of such spiritual and practical encounters. Accordingly they are to be encouraged.

Sixth—there are special efforts at *Community Service through Pastoral Counselling and Guidance Programmes* (by radio, telephone, or established Institutes or Clinical Centres). Wherever such help has been offered the public response has been immediate and often overwhelming, indicating the urgency and extent of the need! These programmes provide a most practical and necessary avenue of aid by the church to the public-at-large, especially in the larger towns and urban centres. Here the church can and does share its spiritual and material blessings with many beyond its walls and congregational influence—which is a truly good thing! The Institute of Pastoral Care and Counselling in Calgary, Alberta, is a fine example of this type of outgoing Christian service. Perhaps the most impressive and extensive example is the "Life Line Movement" headed up by Dr. Alan Walker of Australia. His is a multi-service agency of the church employing telephone and direct personal contacts (by emergency motorized teams of highly trained workers) in meeting the individual citizen's needs of all kinds—material as well as spiritual. It utilizes the volunteer services of scores of its churchgoers and supporters, to whom it provides the necessary training and equipment to carry out the job. As one newspaper writer and radio commentator recently confessed: "This is where I see the Christian Church at its best—where it is deliberately and deeply involved in helping other people, wherever they are!" How could one help but agree with him, and wish that the churches would undertake such community service in a more wholehearted and extensive way.

Seventh—there are appearing on the Canadian scene the *Industrial Parish, Institutes on the Church and Industry, and Religion and Labour Councils*. These are indeed a practical and valuable means of helping the church to better understand and serve increasingly industrialized com-

munities across Canada. Likewise they can help the leaders and workers within industry itself to appreciate the place and ongoing purpose of the Christian Church within the total life of the community. Though our church's progress in this particular field isn't startling, it's there; and holds out promise for future growth and effectiveness. Few provinces or conferences of the church are now without some visible enterprise or scheduled effort of the kind. Certainly Alberta and British Columbia have both made worthwhile starts!

Eighth—there are the invitations to share in what is known as *Crusade Evangelism*. Although often underestimated, misunderstood and decried by some members of our United Church clergy and congregations to whom I have spoken, I'm of the opinion still that more is to be gained than lost through co-operation with the Graham Association Crusade type of community-wide evangelism. What else can provide so broad a base for united Christian witness? I've found embodied within its comprehensive interchurch programme methods of evangelistic outreach and penetration we ourselves have been using with more or less success for years—plus others we haven't used or thought of! The lengthy periods of preparation and follow-up, engaged in with such efficiency and thoroughness, I find to be eminently worthwhile and quite in keeping with acceptable "main line" church practise. Indeed, in area outreach and influence they overshadow the mass evangelistic meetings themselves. Those of our people who have heard the preaching of the Association's chief Canadian evangelist, Dr. Leighton Ford, declare it to be anything but "extremely fundamental and literal", in the commonly accepted and critical sense of those words. As a consequence, I'm quite sure that United Church people, though engaged as we are in New Curriculum studies of unquestionable merit and value for youth and adults alike, would come to no harm and derive nothing but good from voluntary Crusade participation, wherever and whenever the opportunity presents itself. Our people who have done so in other parts of Canada have had this experience, from all accounts.

Ninth—there is our *National Project of Evangelism* to be introduced by joint clergy and lay *Planning Fellowships*. The presbyteries of Alberta and British Columbia have so far given everything from mild to enthusiastic support to the proposal and plan for the holding of planning fellowships at conference, presbytery and pastoral charge level. In British Columbia, much help has come from the early and experimental establishment and functioning of a "Congregational Life and Work Committee" which has assumed general responsibility for the programme's organization and conduct. The British Columbia Conference Planning Fellowship meeting will be held next August 28th to September 2nd at the Naramata Lay Training Centre. It will include time for separate meetings of co-operating committee conveners—particularly C.E. and E. and S.S. The Alberta Conference Planning Fellowship is scheduled for the coming Labour Day weekend (September 3rd to 6th) at the Youth Camp at Pigeon Lake, south-west of Westaskiwin. It is anticipated that in both instances from 60 to 80 delegates will attend, representing all presbyteries in their respective provinces. Few settings or assemblies should witness a more serious and exhaustive study given to the ongoing life and work of the United Church as it pertains to the future effort of rural, town or suburban congregations.

Presbytery Visits

These can be exhausting and soul-deadening experiences—but I haven't found them to be so! The fact is that I've received more stimulation and inspiration from such visits in Alberta and B.C. over the past inter-Board year than I've likely been privileged to give. During the year I've officially visited every presbytery in Alberta and two or more in British Columbia. From those widely scattered and well spaced experiences I'd say that the United Church in these provinces is a long way from being beaten or dead, but is quite alive to its own needs and those of its communities. It's anxious to extend and improve upon its service rendered in His name. The E. and S. S. report was almost invariably well prepared, presented and received by the court—thanks to the convener in charge. Rarely do such reports fail to deal with crucial matters of immediate and local concern to church and community, and evoke a lively-to-heated response! Instances of local action arising therefrom towards community betterment aren't uncommon, I'm pleased to say.

Again it has been a privilege to work with the presbyteries—and more particularly their E. and S. S. conveners. Visits to individual pastoral charges have, of necessity, been more limited, but none the less satisfying. I've accepted whatever preaching engagements I could include within a busy schedule, and am grateful for the opportunities they provide to share in a congregational fellowship and worship. I've also given leadership in schools for elders, and devoted a considerable time to the Parksville Conference on Evangelism—an interprovincial event of expanding value and influence. As usual, I've been a Board representative at both Alberta and British Columbia Conference meetings.

A third or more of my time has been spent at my desk at 505 Dunsmuir Street, Vancouver, and sharing responsibility for the ongoing work of our Senior Citizens' and Unmarried Mothers' Homes, as an active board member. I've also given the best I can in terms of service to inter-church organizations such as the Alcohol Research and Education Council of British Columbia and the Vancouver and District Religion and Labour Council (on both of which Directorates I am a charter member). It is my privilege to serve as a representative of the United Church on several governmental, civic and community organizations—the demands of one or two of which on my time are quite heavy.

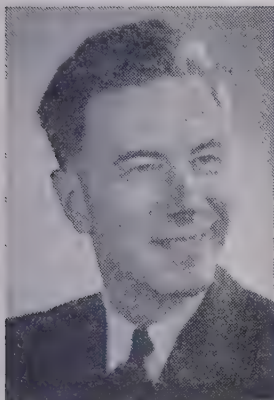
Toronto Relations

I've found the last inter-board year under the new regime to be a stirring and demanding one. Certainly Mr. Hord has allowed no grass to grow under his feet, but has performed from the start like a veteran. I've found the contributions of both Mr. Crysdale and Mr. Stewart to the work of the Board in aid of the general work of the church-at-large to be significant and timely. As always I've benefitted greatly from whatever association I've been able to have with my western colleague, Mr. Mather. I'm grateful for the help he has given in responding to appeals for leadership from parts of Alberta. I've very much enjoyed and appreciated what little association I've been able to have with the National Evangelistic Resources Committee, of which I am a member. I look forward to the year ahead as a year full of the promise of creative and constructive activity, particularly in the field of evangelism.

OUR SOCIETY IN CHRISTIAN PERSPECTIVE

REV. G. B. MATHER

Assistant Secretary, Saskatoon



It seems right that a report such as this should contain two elements: (a) a brief account of work done during the year; and (b) some helpful reflection upon that work and upon the situation of the Church, in the context of our society and of the world. Of the two elements the latter seems the more important. Therefore I reverse the order for presentation and comment upon the broader issues first.

Some Issues of World and Nation

My uncle who lived into his nineties reported in his later years that each morning he said to himself, "Well, I'm still here." In the nuclear age that remark would be appropriate for us all. We are still here, and we can give thanks to God for the precious gift of life still granted to us,

as well as for the easing of the menace of destruction. With the defeat of Barry Goldwater in the United States election another crisis has been safely passed. The present danger is complacency: that we allow ourselves to become preoccupied with narrower concerns and fail to make maximum use of the time afforded us to advance disarmament and establish justice as the necessary condition of peace. The threat has not disappeared but has only receded. The explosion by the Chinese of their first atomic bomb is a reminder of danger from a new quarter; but Christian concern must focus upon the need for human contact and reconciliation with a quarter of the human family rather than upon the military aspect.

In Canada we are all well aware of the sad performance of our Parliament. But generally speaking we see this as something outside ourselves and our sphere of responsibility. We fall easily for the human tendency to blame others—anyone but ourselves. We allow ourselves to become infected with disdain towards politics. We enjoy satire, which is potentially beneficial but degenerates easily into cynicism and has a limited place in the outlook of a Christian. Our emphasis must be rather upon respect, concern, constructive comment, the fostering of intelligent opinion, and the expression of responsible criticism. For one thing, should not all Christians in every church in Canada join in fervent prayer for the government of our land?

As Canadians we find it easy to deplore racial injustices in other parts of the world, but we understand too little of the plight of Indian people within our borders. We think in terms of an "Indian problem", but we would be more discerning if we recognized that there is even more an "Indians' white man problem". Perhaps the racial situation within our borders is less distressing than in some parts of the world. But even so we have a real challenge to our goodwill, understanding and enterprise.

Social Welfare in Christian Perspective

This brings us close to the whole issue of social welfare. I would endorse Dr. J. R. Mutchmor's conception of the welfare society as the answer of the West to Communism. It should be noted that this is broader than the welfare state, and embraces the participation of voluntary group such as the Church with its traditional interest in social service. It seems obvious to me that the development of modern society demands the extension of welfare services of many kinds and their incorporation as a permanent feature of our life. Population increase, social complexity, expanding productivity, advancing automation or cybernation, and ampler leisure all seem to point in this direction. In this extension there will be ample room for both government and voluntary enterprise. Serious problems are, of course, involved, including the difficulties of co-ordination and the danger of undercutting initiative. But where some would go ahead out of necessity or expediency and some would turn the clock back if they could, it seems to me that our society must extend and improve social welfare from conviction. As individuals we have all received from others and from our society in many ways. We need also to give, not less of our substance but more of ourselves. "The gift without the giver is bare." In this area of personal contact, interest, compassion and respect, the Christian church has a wide and possibly undiminished opportunity.

Here we verge still further into such intangible things as faith, hope and love. We find human need crying out for the gospel. We recognize the propriety of linking social service and evangelism. At this point I feel that I must quote the profound and helpful comment of Dr. James S. Thomson when in 1956 as Moderator he addressed our Board:

"Evangelism and Social Service are thus no fortuitous union of convenience within church organization. They dwell together inseparably as they were in the mind of our Lord. Kept apart they become almost subtle demonisms."

Pilgrimage of Mind and Heart

Perhaps I may now record a little of the pilgrimage of my own mind and heart. Two books of the Bible, long appreciated, have become even more meaningful to me. One is the book of Ecclesiastes. Across the years I have developed a real liking for the old sceptic who wrote it. As I delve more deeply into this admittedly "off beat" part of Holy Scripture I find him remarkably expressive of a modern mood. It is intriguing to find parallels and similarities in a company of other writers across the centuries, including such modern figures as Albert Camus, T. S. Eliot, Samuel Beckett and Eugene Ionesco. But it is even more fascinating to detect under the scepticism a genuine if rudimentary belief. Ecclesiastes speaks for a host of modern folk who have lost traditional assurances yet are not devoid of faith. I suggest that for churchmen Ecclesiastes forms a point of contact with the disillusioned but not totally unbelieving figures of our time. The inclusion of these writings within the canon of Scripture suggests that there is a place for at least some sceptical spirits within the community of faith.

Another section of Scripture I have learned to love is Isa. 40-66 or, more accurately, the prophesy of that unknown prophet of the exile usually referred to as Second Isaiah. At a time when the Jewish exiles in Babylon were disillusioned conscience-stricken and hopeless, this prophet brought the divine redemptive message with inspiration, passion and genius. In place of the old nationalistic hopes that had been destroyed he offered a

humbler but ultimately more exalted home. Israel had not been forgotten by God; she was still called by him to be a servant and through suffering to fulfill a unique mission in the world. (Second Isaiah has found remarkable interpreters in George Adam Smith the expositor and George Frederick Handel the musician.) At a time when the prestige of the Church has waned and the end of "Christendom" as an established force and influence seems to be in sight the message of Second Isaiah opens new vistas and stimulates fresh hope.

One of my main discoveries in reading has been Laurens van der Post. I was fascinated by his earlier works, "Venture to the Interior," "The Lost World of the Kalahari" and "The Heart of the Hunter"; now I have read also "The Dark Eye in Africa", "The Seed and the Sower" and "Journey into Russia". It is surely remarkable that this traveller, explorer and soldier, this man of the open veld, the forest, the jungle and the arena of war should be so gentle, perceptive and compassionate in spirit. One is charmed by the natural beauty that shines through the magic of his words, and one often senses in the record of some common incident that deep places in the human soul have been revealed. One finds the author marvelously open to all his fellowmen. He is especially appreciative of the intuitive wisdom of peoples that masterful, technological man has pushed aside. But he is never condescending or sentimental. He seems to hold the capacities of the practical man, the scholar and the mystic in balance. He exhibits none of the paraphernalia of religion but one cannot mistake the throb of a religious heart that pulses quietly underneath his words. He fills the role of an interpreter and reconciler of peoples in a world where peacemakers are indeed blessed. One could wish that he might come to Canada and interpret the Indian to his undiscerning white brothers.

The Church and Its Critics

Today the Church is being criticized radically and persistently. The attack comes mainly from within—from churchmen and clergy themselves. It needs to be humbly listened to and carefully considered. For one who has identified himself with the Church it is often disturbing or confusing, but honesty and integrity forbid that it be lightly dismissed. In the end courage and humility will have their own reward.

This does not mean that every criticism must be accepted without question. In general I would divide the critics into two groups: those that disturb and stimulate; those that disturb and depress. In the latter category are those who criticize eagerly rather than reluctantly, those who speak out of a self-conscious shrewdness and sophistication, those who appear to be motivated by inner frustrations or hostilities, those who one feels would quench a dimly burning wick with relish. Such critics convey as much out of their inner motivation as they do by actual words. I sat in the living room of a rural minister and heard him express the depression that he had experienced as a result of a clever but cynical address about the Church; I regretted his depression and would have dispelled it if I could.

The other type of critic may be equally severe but he seems to speak out of a fundamental respect for his listeners and for the church. His words disturb but they also challenge and encourage; they leave one with a desire to think, to amend, to adapt and to act. To cite one example, a reader of *Why The Sea Is Boiling Hot* has remarked on how much the commentators expect of the Church.

The Church has often been accused and has often been guilty of moralism. It has frequently addressed people in terms of what they *should* or *should not* do. The preacher, according to the popular conception, is largely a moralist. But it is just as easy to be moralistic toward the Church and to talk in terms of things that the Church *should* or *should not* do. Haskel Miller in his book *Compassion and Community* lists 21 responsibilities of the Church in social welfare. It is a good book provided one is not put off by the moralistic approach.

Personally, I cannot stand apart from the Church; I am deeply identified with it; the Church is my home. I believe that the Church is called to a service that is both humble and glorious. I believe that we must face the winds of criticism and rebuke with courage and allow them to sweep away much that is obsolete and unworthy. Although the Church is always to be reformed (*semper reformanda*), yet there are special periods of change and renewal, and we are now in such a time. To our surprise we are accompanied and even led in renewal by the most tradition-laden section of the Church, the Church of Rome.

Today there is need for both great preaching and great listening. Great preaching will almost surely find its origin in attentive listening to the problems of men and to the Word of God. A marvelous thing happens when the minister, overwhelmed by what he has heard in his pastoral contacts, nevertheless finds that in study and prayer a message is born, emerging out of a particular situation and a specific need. Usually the person whose needs have been in the centre of attention is not present to hear the sermon; but others are, and the Word is effectively proclaimed. This sort of ministry is not confined to the one who ministers from the pulpit; it can be extended by the devout layman in his personal relationships as well.

An Account of Some Major Activities

The most educational week of the year for me was the one spent visiting four Indian communities in northern Manitoba and northern Ontario: Island Lake, God's Lake, Sandy Lake and Pikangikum. It was like stepping into a different world: the contrasts between two different ways of life raised a host of questions in the mind and gave food for thought long afterward. At each point I was entertained in the manse, guided about the community by the minister and, together with the minister, met the elders or "church leaders". After arriving by plane at Island Lake I almost immediately began a meeting, speaking for the first time through an interpreter. The need for orientation in such a situation came vividly to my attention. The following day, with Rev. George Millard, I attended two services, preached through an interpreter and met again with the elders. At God's Lake, with Rev. Art Veldhuis, I visited a number of Indian families. At Sandy Lake, in company with Rev. Joseph Redpath, I visited a few homes and held meetings for both elders and congregation. A similar pattern was followed at Pikangikum under the guidance of Mr. John MacFarlane.

My impressions are admittedly superficial, but I offer them for what they are worth:

1. The faithful, effective toil by which the Church was established and has been maintained.
2. The difficulties which Indian people face in making a living either in the traditional manner or by breaking through into what seems for them "the white man's world".

3. The need for many kinds of assistance, and especially for a way of giving assistance that encourages initiative rather than discouraging it, and that is consistent with a true personal relationship. (St. Vincent de Paul once said, "One must find a way to have the needy forgive the help that is given them if one wants to earn their friendship.")

4. The need for the Church as a whole to enter as fully as possible into the perplexities and frustrations, as well as satisfactions, experienced by our ministers and their families.

During the year I was invited to conduct two Preaching Missions. Since a Preaching Mission ordinarily reaches mainly church attenders, an additional effort was made to reach beyond. The name "Mission of Outreach" was adopted and the services were co-ordinated with a programme of visitation. At LaFleche the minister, Rev. Vernon Watkinson, was regrettably hospitalized at the time and therefore unable to give his usual enthusiastic leadership. In spite of this the Mission proceeded satisfactorily and was highlighted by a service with Roman Catholics attending and their priest, Father Moquin, participating—a milestone, it was said, in the life of the town. At Russell Mr. D. H. Brown of Brandon shared in the leadership and made a distinctive contribution as a layman. Here the best feature, in my opinion, was the visitation carried out by about 20 local laymen under the direction of the minister, Rev. Glen Stewart.

It was a privilege to attend the Banff Summer Seminar of Protestant Pastoral Care, held under the auspices of the United Church Institute of Family and Personal Counselling. This whole enterprise has developed rapidly under the leadership of Rev. W. E. Mullen and is obviously meeting a great need. I was thankful for the opportunity to conduct worship for one week and to share some of the treasures of Ecclesiastes, under the title *The Affirmations of a Sceptic*.

The work of the Evangelism Resource Committee is a challenge to all its members. I feel that the Committee is making an earnest effort to help the Church respond to the call of God and of human need in our time; our hope and prayer is that the leadership may be worthy and adequate. As in other years, a number of Elders' Schools were held. For several months I engaged in a dialogue group and at the year's end acted as an advisor to the Saskatoon branch of the North American Interconfessional Study Project. I participated in the Saskatoon Religion and Labour Council. I served as secretary to the Saskatoon branch of the Committee on the Church and International Affairs and to the Prairie Regional Rural Church Committee.

The Institutional Homes of the area have had another successful year in their particular kind of ministry. The Church Home for Girls, the Ina Grafton Gage Home in Moose Jaw, Hewitt Place and Mutchmor Lodge in Regina have consolidated previous development. Oliver Lodge in Saskatoon is planning the construction of a nursing wing. Osborne Home in Neepawa has obtained property for expansion. Prairie View Lodge in Pilot Mound is now nearing completion. The Senior Citizens' Housing Project in Winnipeg anticipates an early start in construction. I believe there is general agreement on the encouragement and enlightenment received from the first Conference on Homes for the Aged held by this Board in November.

I am thankful for the co-operation of Conference and Presbytery Evangelism and Social Service conveners upon whom our work largely depends. In Saskatchewan Rev. Aubrey Edworthy continues to give

strong leadership. In Manitoba we regret the resignation of Rev. Kenneth Micklethwaite after a year and a half of valuable service, and we welcome Rev. Ross Hamilton as his successor.

It is a privilege and pleasure to work with the secretarial staff of this Board. Since Rev. Gordon Stewart has joined us within the last year I want to pay tribute to the qualities of his clear mind and devoted spirit. The Church has placed a large responsibility upon us; we seek to fulfill it faithfully to the glory of God.

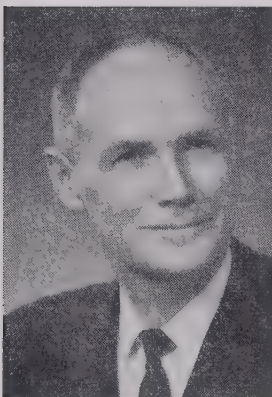
THE HAZARDS OF INTERPRETING SIGNS

REV. STEWART CRYSDALE

Assistant Secretary, Toronto, Ont.

"You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times."

(MATTHEW 16: 3)



Sometimes we envy meteorologists. With all these weather stations, computers and other gadgets they have to be right most of the time. "Rightness" is not so easily established in social and moral questions. The "times" have become so variable and complex that reading their signs has become more and more hazardous. Is right a matter merely of taste or opinion? For hedonists, yes. For Christians, no. Our sign of the unchanging right is Jesus Christ.

Jesus himself was the only sign his people needed that God was present and at work for their good. But he looked like a man—a very humble one, at that—so the social, political and religious experts rejected him. Many leaders and common people reject him today. Can we read the

complex signs of our times, in the public as well as private realms, in the light of the man God sent in Jesus Christ? Our job in this Board is to help the church try.

This is my second report to the Board. The year has been varied and rich in fellowship, in learning and in opportunities for service. I am grateful to my colleagues in the Board for their understanding and fine co-operation. Ray Hord carries an enormous load and is giving imaginative and courageous leadership. The coming of Gordon Stewart, with his many fine gifts, means a great deal to us. We are now operating smoothly in various areas of special responsibility. Because of the extremely wide range of the Board's interests, we all have assignments and tasks on many committees, boards and organizations. I have twenty-five regular jobs of this kind. My major responsibilities are mentioned below.

1. *The National Survey of the United Church in Canadian Society.* A pre-condition of helping the church develop a more effective mission in every community is the gaining of more precise knowledge of our situa-

tions, beliefs and social attitudes. To accomplish this, we have conducted a national survey of United Church members, adherents and ministers during the past eighteen months. A summary report will be published in March. It will be a primary resource material for the Conference Planning Fellowships on Mission, to be held in every Conference next summer and fall. The sample consists of 1,708 laymen, 196 ministers in charges and 51 General Council and field officers. The laymen are drawn from 201 congregations, representatives of rural, town, suburban and city churches in every Conference.

It is evident that in the city, midtown and downtown, former strongholds, the United Church is losing ground steadily. A new conception of the congregation in mission is urgently needed. Some promising experiments deserve the attention and support of the church as a whole.

The survey is part of the first stage of the National Project of Evangelism and Social Action. The second stage is consultation and commitment, centring around the Planning Fellowship weekends for Conferences and Presbyteries, to be held next summer and fall. The third and final stage is in new projects of outreach by congregations in their own communities.

2. *The Church and Industrial Society.* In some ways the United Church has adapted herself very effectively to the great change in Canadian society from an industrial economy. In other ways we are somewhat ineffectual. Our congregational patterns are predominantly middle-class, suburban and rural and we have little knowledge of the realities of modern industrial life.

Our Board initiated conversations which led to the formation of the National Committee on Church and Industrial Society. The Anglican, Presbyterian and Baptist churches are members, with ourselves, and national officers of the Roman Catholic, Lutheran and Pentecostal churches participate actively as observers. The Religion-Labour Council of Canada plays a vital, consultive role. The Committee conducted three regional, one-week Institutes on Church and Industry during 1964, at Halifax, Hamilton and Vancouver. Selected participants from various denominations attended, lay and clergy, and evaluated their experiences very favourably. It is proposed that four institutes be held in 1965, one for advanced studies in the central region and three in new regions.

Our Board contributes to the Religion-Labour Council of Canada and I have the privilege of being co-chairman this biennium. The Council, under the capable leadership of Rev. David Summers, Ph.D., has greatly expanded its services and is enjoying increased support from labour and religious bodies. The Roman Catholic, Lutheran, Baptist and Jewish bodies are still not full members, but their participation is growing as the urgency and effectiveness of the Council's work become better known. Labour's contributions still greatly exceed the churches'. More memberships from congregations are required. Apart from national and regional bodies, 104 local unions belong, compared with only 16 congregations. Consideration is being given to widening the Council's work to include management. The Council has conducted two important research projects, one on the social effects of a factory relocation, and the other on the problems of seamen in Canada. I directed the first and have acted as consultant in the latter.

3. *Field Work.* During the past year I have worked in seven Conferences, and intensively in Hamilton, Toronto and Bay of Quinte. Services

include acting as consultant for special committees, visits to Presbyteries, assistance to Conference committees, and preaching. Strong committees are at work on the Conference Planning Fellowships on Mission for next summer and fall. They include representatives of the four boards in the Division of Congregational Life and Work—Christian Education, Women, Men and Evangelism and Social Service—and of Conference committees on Communication.

The annual Colloquium for Conveners of the five central Conferences, two days in January, was attended by 43 out of 46 possible registrants. The first day was given to joint sessions with Christian Education conveners on the Planning Fellowships next summer. On the second day attention was turned to the mission of the congregation in the community and to mission in institutional settings and on a national scale.

4. *Potpourri*. Another major task is the publication of the annual Lenten booklet. We take staff responsibility but share promotion in some respects with Christian Education. The committee also includes representatives from Publications, Missionary Education, Men and Women. This year's booklet, *A New Dawn in Canada?* by Rev. Claude de Mestral, D.D., deals in a devotional way with major social issues.

We shared in the preparation of studies on several important social matters. We urged upon the Ontario government the adoption of a medical insurance plan to cover *all* residents, regardless of income, condition of health, age or geographical location. The 21st General Council, upon our recommendation, endorsed the principles of the national health plan prepared by the Hall Commission, in particular its universal application and financial support from public funds. We have studied the Canada Pension Plan and support its adoption. We submitted a brief to the Goldenberg Commission on Metropolitan Toronto, urging tougher laws and penalties for breaches of public trust by officials through conflict of interest.

5. *Future Strategies*. We learn from the survey that each type of congregation has its peculiar strengths and weaknesses. Change overtakes rural churches in ways different from town churches. Suburban churches have problems quite unlike those of city churches, midtown and downtown. Different strategies need to be developed for each situation. We should experiment with various approaches. For example, preaching missions still seem to be effective in town and rural areas. Visitation evangelism is effective in suburbs and sometimes midtown areas. The house church may be one of the best methods in downtown areas.

Our Board should seriously consider how best to serve in two areas which require specially trained leaders and strategies. One is Christian mission in the public realm. Increasingly, power is being concentrated in fewer hands in the major sub-strata of modern society—business, labour, the state, the metropolis. We need to study our tasks in these principal power centres, where decisions are made affecting the fortunes of millions of people. The Religion-Labour Council is one endeavour in this direction. Others are required in relation to management and politics. Mission in the public realm can be undertaken effectively only in co-operation with other denominations. Another area requiring specially trained leaders is mission to youth. The New Curriculum, Kairos and other church groups are likely to achieve excellent results among in-church youth. But an entirely different approach is required for non-church youth. By 1970 there will be twice as many teenagers in the labour force, compared with 1961. At present, 10 percent of those out of school are unemployed, double the national average for all workers. It will be much

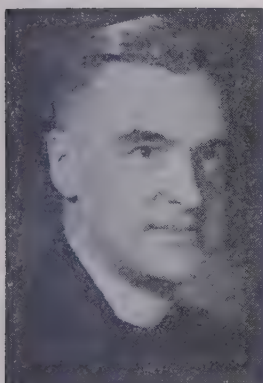
worse in a few years. Here is a major challenge for the church. To date only a very few congregations in a handful of cities have had the courage to tackle it. They need encouragement and guidance, again probably in co-operation with other denominations.

By the prayers and efforts of the whole team of the church across the land, our prophetic mission for Christ will be fruitful in these changing days. He is the chief sign that God is at work among His people.

A REPORT AND A PERSPECTIVE

REV. GORDON K. STEWART

Assistant Secretary, Toronto, Ontario



I take it that the secretaries' statements presented each year to our Board have two purposes. First, that the secretaries may render an account of their stewardship during the year. Second, that they may have opportunity to share with the Board new insights which have been gained and new concerns which have arisen in the course of their work. I have a difficulty, however. A great deal of the Board's work is still new to me. Yet very little that I have so far mastered of that work is likely to be new to others. I shall, therefore, say very little about new insights and new concerns and largely confine myself to an account of my functions since joining the department last May and to this I shall add a word concerning the calling of the department and of this Board as I see it.

As I expect you know, there is no very rigid division of responsibility as between the secretaries of the Department but certain general areas of particular concern to each of us do tend to develop. In my own case, I have found some responsibilities tending to fall to me essentially, I think, for geographic reasons. There is no secretary of the department east of Toronto, and certain responsibilities in that area, for example in relation to the forthcoming Planning Fellowships, have tended to be mine. Contacts with the French Roman Catholic Church leadership in Quebec have also usually been part of my duties. At the same time I have become responsible for particular aspects of the work of the department across the church. Soon after my coming to Toronto I was asked to plan and later to convene a three-day gathering of the superintendents and representatives of the Boards of Directors of our Homes for the Aged. Developing from this piece of work, I have become largely responsible for the department's relationships to Homes and Institutions under its direction. Even before coming to Toronto I had already been asked, with the Rev. Warren Bruleigh, and Mr. Arthur Brydon of the *Globe and Mail*, to edit the booklet which is now being published under the title "Why the Sea is Boiling Hot". This work has been my major area of responsibility in relation to the Evangelism Resource Committee. I have been given a general responsibility for the mechanics of publication and distribution of literature produced or distributed by the department. In recent weeks

I have also become involved in two new projects. One of these is to work with a committee attempting to develop educational material for the church's use in the field of alcohol problems. The other is a responsibility for the developing work of the department in relation to prison chaplaincies. And in addition to all these, of course, I have been concerned with the usual multiplicity of administrative trivia and recurrent committee meetings of one kind and another.

Work with the department has caused me to do some travelling during the year and I have had opportunity to meet with the conference committees of E. & S.S. in the Montreal and Ottawa, Maritime and Newfoundland Conferences. I have visited all the institutions for which we have responsibility within these conferences except the Maritime Home for Girls at Truro, Nova Scotia. In November I was privileged to represent the department at the meeting of the Central Committee on Evangelism of the National Council of Churches of Christ in the U.S.A. meeting in New York.

Administrative relationships with the institutions related to our Board have occupied a great deal of time for me and I am still in the process of learning the complexities of that relationship as it has developed over past years. As a result of the Conference for Superintendents of Homes for the Aged, I have been much pre-occupied with institutions for the elderly. I would hope, however, that during the coming year I might be able to direct more attention to the other institutional work of the Board, the work among children, the work among alcoholics, the work among persons convicted under the criminal law, the work among unmarried mothers, and so on. I have given a good deal of time to the development of more standardized patterns of procedure and to the accumulation of administrative and legal data but I am inclined to feel that there is a need for us to go much further than this and concern ourselves with developing a more formulated concept of the relationship of our church to social welfare as a whole and of the place in which our institutional work can play in that whole aspect of the church's life. It seems to me that we need to re-examine the whole area of the social welfare work of the church laying less emphasis upon our institutional endeavours, important though they may be, and probably more upon our Christian concern for the socially deprived in our communities who neither could, should, nor want, to fit into any of our institutionalized patterns of service. At all events, I find myself feeling toward some more general concept of our concerns than the specific undertakings which are our present responsibility.

The work of the church in correctional institutions has tended to be a neglected area. Just how neglected, I am becoming increasingly aware as I am becoming concerned with the needs of the prison chaplaincy. I have a feeling, however, that it will come into increasing prominence in the years ahead and there are already stirrings which are involving the department. A committee of the Canadian Council of Churches is discussing the extension of the present pattern of accreditation, which deals only with chaplains in mental hospitals, to provide also for proper accreditation procedures for chaplains in other hospitals and in penal institutions. At the same time, from the governmental side, there is a developing concern for adequate prison chaplaincy. A change has taken place in the procedures by which persons confined to city and county jails in Ontario are reported to the denominations with which they claim affiliation. In the past their names have been reported by the prison governors to the denominational headquarters. Unfortunately under these arrangements names of prisoners usually reached local clergy too late. Often by then they had either been released or transferred. Now, governors

of the prisons are being instructed to send names of prisoners directly to local volunteer visiting chaplains named by the various denominations, and our own department is in the course of setting up the administrative mechanics to cover these new arrangements. Each visiting chaplain whom we report will receive a list of United Church prisoners monthly in duplicate from the prison governor and will be expected to return the second copy to this office with notations of actions taken regarding them. In this way every Ontario prisoner identifying himself as of United Church affiliations will come to the attention both of the local visiting chaplain and of this department at the time of his original incarceration. It will then depend upon the efficiency of the chaplains, and of this department, to see that adequate contact is maintained with him from that point until the day of his release. There are great opportunities here but certainly also great demands upon the staff time of the department, and if the pattern should be extended to other provinces the demands will, of course, snowball in proportion.

We are just at the beginning of exploring material on the alcohol question and I shall refrain from comment on that except to note that here again we are dealing with a rapidly changing situation which will probably place increasing demands on the church and on this department.

At this stage in my relationship to the department, I am certainly in no position to offer profound wisdom or prognostication. I do, however, have a number of impressions. Two of them stand out and may be of interest. First, as a newcomer I find the department impressing me as friendly and concerned. Relationship with other members of the staff is generally easy and informal. To those who have built up and are presently contributing to the atmosphere I give thanks. Secondly, I am impressed with the vast diversity of interests of the department. This seems to me to be at one and the same time a strength and a weakness. We are involved with so many things that one is kept from the follies of rigidity, but may quite easily fall into the follies of superficiality. At times I find myself marvelling that the history of the department has been one of the degree of perception which it has. At times indeed it seems to me something of a miracle. Perhaps that is the evidence that the Holy Spirit has not yet departed from us.

It remains to be seen, however, what the Holy Spirit can do with us. The times are demanding a great deal. We live in a very special day both of hope and of fear. Men at last have the means of deliverance from almost all the tyrannies of nature but there are loose on the earth vast powers of human tyranny. The old gods of race and nation are worshipped with new fanaticism. The idols of security and privilege are no longer household gods of a few mighty ones. They are the favourite deities of whole peoples and classes. The demon, violence, and the goddess, lust, are exalted on our TV screens. Meanwhile the will to power beguiles men as it always has, but today ultimate earthly power is the power of universal destruction.

In such a world the church must discover a strength of conviction and dedication commensurate with the other forces at work upon the earth and overreaching them and it is the task of this Board to give leadership to that end. The church must become the voice of humanity in its humanness and of God in his compassion. She must be drastically and sacrificially impatient with all that frustrate either. She must call down judgment on all that condemns men to be less than they were made to be. She must not permit that men should be enslaved by hunger, by

disease, by ignorance, by want, or by tyrants, and be silent. At the same time she must proclaim by her deeds, her oneness with the enslaved and the suffering.

If she does not, let the church beware. For there is a force at work in our world greater than all others which we too easily forget. There is no power on earth but by the permission of God and if he has suffered the foundations of the past be shaken, it is because there is much in the past, in our past, with which he has lost patience. There is nothing on earth that the church need fear, except to be found withstanding the will of God. But this she must fear. If she is found at ease while the hungry grow hungrier, if she preaches peace to the powerful and patience to the poor and draws back from the searching love of God to both; if she retreats to the imagined security of her traditions and her institutions when love demands change in the church herself; then she will surely be blotted out. For the church is not God. She is but his servant and his herald.

This Board is called to "give leadership . . . in the promotion of evangelism, the development of the spiritual life and work of the church and the application of the principles of the gospel of Jesus to the whole of life". So runs the *United Church Manual*. To be called to fulfil such a mandate in a day such as ours, is to be called to lead a revolution. I wonder if we dare.

VI

The Kind of World We Live In

THE CHURCH IN THIS REVOLUTIONARY AGE

REV. BEN SMILLIE, *Saskatoon, Sask.*

A. THIS REVOLUTIONARY AGE

Part of the definition of the word "revolution" in the Oxford Dictionary speaks of, "complete change, turning upside down, fundamental reconstruction, especially forcible substitution by subjects of a new ruler of polity." Then examples of this last type of political revolution are listed from history. The expulsion of the Stuarts in England in 1688. The French Revolution of 1789. The American Revolution in 1775. We could add the Russian Revolution of 1917. The Chinese Revolution of 1949 and the Cuban Revolution 1959. These political revolution are interesting and a student of history could make a very interesting analysis of the contemporary political scene which continues to breed revolutions in S. E. Asia, Africa, and South America. But the political scene today just shows a few puffs of the rumbling social volcano that churns and seethes in all areas of our world. It is the social revolution that we are going to be concerned with in this paper.

I. The Technological Upheaval

In the April 29th, 1963 issue of *Christianity and Crisis*, Roger Shinn lists four problems that grow out of expanding technology: (a) our economic problem is not that we are not producing enough, but not consuming enough to keep the economy going; (b) the change in the labour force

from predominantly blue collar to white collar; (c) the effects of automation; (d) the shift from a rural to an urban society. Let us briefly look at each of these areas.

(a) *The Consumer Economy.* Shortage of jobs not products is the basic dilemma of our day. The products will not sell unless there is a wage-earner buyer and there won't be enough buyers without enough jobs. The church, along with many other well meaning institutions, often rants against the production world and a wasteful economy that seems to be hell-bent on creating artificial needs to keep products moving, but I wonder if we have looked closely enough at the alternatives. One alternative is to control the means of production, the distribution, and the price of goods, and at the same time guarantee a certain labour force by regulating the number of hours each persons works. To our competitive-mad society the idea of producing any drones who might be able to go slow while others worked, is so abhorrent to our free enterprise outlook that this type of planned socialism is unlikely to come in this generation. We then have to live with our present alternative of an expendable, advertising-oriented consumer economy. This means we have to be responsible in what we say: to quote Charles West in "Outside the Camp," "One may ask if we really need lower, longer, more expensive cars every year. But not one cares to take responsibility for the disaster which would come into people's lives if suddenly the automobile industry were to cut back production and produce a depression. One may question the advertising business engaged daily in trying to persuade us that we cannot do without an increasing number of things we never dreamed of having a few years ago. But who would relish the idea of business declining and even investment money having no place to go? Our economy has its own compulsion and laws. They may be man-made, but there is something super-human about their power over us."

(b) *Technology has had a strong effect on the labour force. The number of white-collar workers now surpasses the number of blue-collar workers. In other words there are more people selling and doing the paper work than are involved in making the products. However the worker in our technological age, whether he be blue-collar or white-collar, always has this difference from the managerial group, he does not carry responsibility and initiative in determining company policy. Lack of directing power shapes the outlook and character of the industrial worker. Day after day, year after year, each worker comes to the factory or business to spend his life in his work, but he is given very little chance to use his own mind and judgment and feelings. He is expected to act as little more than a machine. In his mind the dignity of his life is to a great extent wrapped up with his pay-check. If one says to him you should take a pride in your job and craftsmanship, he finds it difficult to see his value in these terms. Today's products are the fruits of an organized effort and it is consequently almost impossible to measure precisely contributions by individual workers, or even groups of workers, to the productivity of the firm. The worker has no chance to say of a product, "This is mine and this is what consumers will pay me for it." He speaks vaguely of labour's contribution to a company product and confronts management—not the consumer—with wage demands.*

He may have to do many monotonous jobs, he may have to go through the motions of carrying out jobs that are obsolete. We are watching the fight all over North America to lay off obsolete firemen on rail locomotives, and it is very true that featherbedding is economically inefficient and psy-

chologically demoralizing, *but* is it inherently any worse than laying off workers. In today's world let us never forget a man's status and dignity centres on his job and there is no faster way of breaking a person in the very depth of his life than leaving him after 5, 10, 15 or 20 years of employment, without any work.

(c) This brings us to our third technological phenomena, which some people feel will solve our industrial drudgery and others feel will make the industrial struggle worse. This is *automation*—is it a blessing or a curse? One effect of automation is that the drudgery, misery, and brutishness of many tasks has been reduced or eliminated. For example, to produce the same amount of coal in the United States today as compared with the thirties, only one-third the number of miners must go down to the perilous pits. Improved working conditions, higher wages, shorter hours and fringe benefits have been won by labour partly because of higher productivity and a growing Gross National Product. There is also the greatly increased number of leisure hours. The day may come when we will be down to a ten or fifteen hour work week which does not involve the whole of the working force. This will enable us to look into the possibility of paying people just to be learners. Maybe the atmosphere of the Renaissance with its emphasis on art and learning for its own sake may return.

We have set one precedent in this direction. At present some of the top-paid people are paid just to play games. These perpetual boys play a very useful part in our society as any Grey Cup or Stanley Cup series proves. Why not widen our scope and pay people handsomely for their skill with the artist's brush instead of the hockey stick; why not be bold and pay a person for spending his life studying the different types of beautiful butterflies if this is his chief interest in life. The question comes, who will pay him? If automated machines are the property of a firm and all the benefits should accrue only to that firm then we are returning to the primitive outlook of the industrial revolution when everything was sacrificed in human benefits to the continual running of the machine and the profits of its owner. Automation is a boon for our whole society and all should share its benefits.

But what about the problems of automation. The major hurdle to be overcome is unemployment caused by the replacement of the worker by technical equipment. There is an abundance of openings for technicians but a greatly reduced demand for semi-skilled and unskilled workers. The heaviest burden of unemployment associated with technological change has fallen upon two types of workers who are economically weak—teenagers and men over forty years of age. With one third of these teenagers being school drop-outs and by 1970 there will be twice as many of them in the labour market as there was in 1960, we can see this group will be our largest unemployment problem.

Robert C. Batchelder of the Detroit Industrial Mission, commenting on this automation upheaval says, "Obviously the benefits and costs of automation are not shared equally. The root of inequality lies in our custom of considering direct labour to be a variable rather than a fixed cost of production, from which it follows that the way to reduce costs is to replace with machines as many men as possible. Management is not hurt by automation, the stockholders and the consumer ultimately benefit from it. The cost falls heavily upon the shoulder of the laid-off worker who is the one least able to bear it."

(d) The fourth aspect of the technological revolution is that *population is moving from the country to the city*. In a publication called "Population Trends in Saskatchewan" published by the Centre of Community Studies there is an interesting analysis of the shift in population in Saskatchewan between 1951 and 1961. There was 34% growth in the cities and a 33% decline in the rural population. If our Canadian scene continues to follow the trend already taking place in the United States we will soon be a situation where 90% of the urban population will be fed by 10% of the rural population and we will still remain one of the largest exporters of agricultural products in the world.

We all know what this population shift is doing to our rural churches. A city suburban church transfers a family who are \$5 a week pledgers to another city congregation and this is no great loss because there are always new ones to take their place, but to a rural church of 10 pledging families to lose one to the city has devastating effects. Particularly when our church measures its health in terms of *Year-Book* evangelism.

There is not only population movement from the country to the city, but also from the inner city to the suburb. Gibson Winter in his book "The Suburban Captivity of the Church" makes some biting comments about this exodus from the inner city; comments which I feel are very pertinent even though they may hit the raw nerve of many people including the editor of a denominational publication. Winter says one might at first glance think that the suburban church is the picture of health. After all, these churches are a hive of buzzing activity. But he gives the reason for the whirlpool of bazaars and suppers as the attempt of the suburban church member to work off his guilt feelings. His atonement for sin is fulfilled in programmes that avoid contact with the futility in his own life. "Instead of sacrament we have committee meetings, in place of confession we have bazaar, in place of pilgrimage the dull drive to hear the deadly speaker."

This affects the minister of the word and sacrament. The minister in this setting of cultic religion becomes the public relations man whose basic requirements is that he have healthy glands and a glad smile. His ministry often leads to existential despair. He preaches what is considered to be Biblical orthodoxy on Sunday, during the rest of the week he rushes around oiling the organizational machinery. On Sunday salvation is by grace through faith. But on the other six days salvation is through good works. But this is the most important point. *The minister meets people in their private lives, but his work does not intersect with a parishoner's job where he has important significance.* Winter summarizes the role of the minister by saying that he runs an ambulance service for the individuals private self adjustment.

Perhaps the most interesting thing that Winter says is related to this final point. He observes that in the nineteenth century and in fact throughout the history of Christendom after the 4th century the church stood geographically, socially and spiritually at the heart of every village, town and city. But now the church is more and more located in the residential suburb. The man of the house makes all his important decisions in the place where he works, miles away from his church. The church is consequently outside the power structures of managerial hierarchies, labour unions and bureaucratic units. It is back home with the wife and kids. Mrs. Smith drives to the supermarket, she runs a chauffeur service for all the extra curricula activities of the children and on Sunday the family goes shopping for religion, but always in the home family setting. The church is domesticated; it is as domesticated as the family cat.

We can see then that the church to be relevant to the technological age has great difficulty in smashing this innocuous image when she stands on the periphery of power structures. But with a new awareness of what the church is, which I will hint at in the final section, maybe social barriers are not insurmountable.

II. The Educational Revolution

A twin upheaval to the technological revolution is found in the field of knowledge. One way to visualize this vast accumulation of knowledge is to measure all the knowledge that has accrued in the last 1960 years.

It would look like this:

A.D. 1	1700	1950	1960
The amount of knowledge accumulated			

The epistemology of the first 1700 years was doubled in the next 250 years and then doubled again in the last *ten*. The man in the street is impressed by the spectacular results of this explosion; because it is important to see that this vast stride has come in one major area—the world of scientific knowledge. This has produced the astronaut, the I.B.M. machine, the prolonging of the life-span with the removal of many killing diseases. The man in the street knows that science grows—he feels confident in the light of past achievement that man will get to the moon. He knows that, even if he does not know the scientific principle that makes it possible. He knows that scientific knowledge nearly always finishes in universal agreement through its appeal to be observational and empirical. It becomes the cohesive force towards which the rising expectations of all men reaches.

What happens to the individual's knowledge in the light of this avalanche of facts? It means that we live in the world of the expert. A person specializes and learns how to know more and more about less and less. But this does not mean that the non-scientific expert will be able to abdicate out of this scientific milieu. All education is going to be taught with emphasis on the natural sciences, especially physics, chemistry and biology, with mathematics and logic the handmaids of these disciplines. The basic model for all knowledge today is empirical, that is knowledge that comes to us through our 5 senses of touching, tasting, hearing, seeing, and smelling. The founding fathers of this outlook were Bacon and Descartes. They taught that there was no need for any man to appeal to authority outside himself in matters of truth, because each man carried the sources of knowledge in himself either in his power of sense perception which he may use for the careful observation of nature or in his power of intellectual intuition which he may use to distinguish truth from falsehood by refusing to accept any idea which is not clearly and distinctly perceived by the intellect. Man can know, thus he can be free. The stance of the knower is always as the spectator; the more detached he becomes the more his prejudices are removed and consequently the light of truth can break in.

The basic problem with this model for knowledge is that it seems to miss the fact that part of knowing the truth in life is having a principle of discrimination. To quote A. Miller in his book, "Faith and Learning," "To assume that if the facts in hand don't suffice to guide our action then what we need are yet more facts, is about as useful as suggesting to a swimmer drifting to Niagara Falls that what he needs is more water." The

pretensions of objective truth tempt the educator and the student into refusing to take responsibility in life. To equip men and women destined for responsibility with factual knowledge and to refuse to help them to find the will or the way to use it, is a species of irresponsibility in itself and in fact is a refusal to really educate.

What has the church done to fill this void in education where students through their faith can develop a principle of discrimination? Dr. Geoffrey Andrewes, Director of the University Educational Foundation, speaking about pressures on the modern university student, says that the student arrives on the campus with a grade 12 academic education and a grade 3 spiritual education. Why this wide gap? We have quick answers and easy scape goats: the Sunday School, the parent, the trivia in the preaching. These and many other things are blamed. But basically does not our problem lie deeper?

Most of us are brought up to feel that our Christian faith is caught more than it is taught. We emphasize that heart comes before head. Phrases like "I know whom I have believed" stress an intense personal experience of Christ as the Lord and Saviour of our life. This means that the emphasis is on making confessional statements about our personal faith and going to the Bible to find support for this faith. But because a young person can say with sincerity, "I believe in the Lord Jesus Christ and intend with his help to lead a Christian life," it does not equip him to answer questions about, how the world began, who made God, why does a loving God allow so much human suffering, how did Jesus walk on water? etc.

In keeping with this confessional approach to knowing the faith we put our primary emphasis on the sermon, and filling people with preaching is as Dean Inge said, liking trying to fill narrow-necked wine bottles by throwing buckets of water at them. Let us conclude that to face the present explosive educational situation we must put a lot more stress on the teaching ministry, teaching not just content and method, but principles of interpretation.

III. The Revolution of Rising Expectations

"People who are materially secure always speak about ideals; people who have nothing but their ideals talk about material conditions."* This sentence sums up the contemporary scene of rising expectations in the underdeveloped countries of the world. The world mission today must face issues of hunger, illiteracy, birth control and trade. The bleeding man on the Jericho road is now numbered in the billions.

Let us start by being realistic and learn to change our vocabulary from the condescension involved in "developed" and "underdeveloped" and face the facts of rich and poor, where the rich get richer and the poor get poorer.

We see enough pictures of starving Korean children with swollen stomachs and gaunt socketed eyes, we see enough pictures of people dying on the streets of Calcutta to know the statistical fact that two-thirds of the world's population is poor.

*The Christian Significance of Karl Marx, S.C.M. Press, p. 31.

The statistic has had a stark reality to me, when on one occasion at the end of the war, just after the surrender of the Japanese, in fact when the victory bells were pealing over Hong Kong—a mother living on board a Chinese junk wanted to sell her 10-year-old daughter to the ship I was working on for one sack of the ship's potatoes.

A factor that aggravates the tension is that those countries getting richer are without exception white, while the poor are black, yellow and brown. At the recent Conference on Trade and Development sponsored by the United Nations in Geneva it became apparent that of the 123 member countries there are 90 countries with a total population of 2 billion who are poor and 22 countries with a total population of one billion who are rich.

Four specific proposals at the recent Conference on Trade and Development were made to help the poor countries catch up: (1) Commodity Agreement—this would guarantee producers in poor countries specified quotas of export at pre-set prices similar to the present sale of sugar. (2) Compensatory financing: to avoid cheap goods flooding markets of wealthy nations a tax would be put on these commodities, but the money from the tax would be put in a "kitty" to help finance the poor countries development projects. (3) There should be preferential trade terms to underdeveloped countries in manufactured and semi-manufactured goods. (4) A trade agency permanently established by the poor countries in all the wealthier ones.

One of the most offensive ways of treating the problem is to suggest that the poor countries should adopt the business practices of the west. A Nigerian trade commissioner put it this way: "You tell us to work harder and we will get rich—we worked harder and get poorer. In 1952 Nigeria sold 400,000 tons of peanuts at \$120 a ton. In 1963 Nigeria sold 850,000 tons of peanuts at \$120 a ton, while U.S. Chevrolets cost a lot more than 10 years ago even though far more are produced." Another western slogan is to talk about free trade. This was answered by a Cuban delegate who said this type of freedom is the freedom for foxes to freely enter chicken coops and roam freely among free hens. Perhaps the most damning evidence that can be brought against us is that we spend in the West 120 billion on armaments, which represents about 9% of our national budget. If we gave just 1% of this to the poor countries for development capital they could triple their resources overnight.

You might ask what is the role of the church in this revolution. We have been in the overseas missionary business a long time now. I have heard Frank Laubach talk about the present mood of revolution not being communist inspired but brought on by Christian missionaries preaching about the love of God and the dignity of man. But the global significance of the mission of the church today must be seen in our political involvement, in what we give to the Colombo Plan, or what we do through the World Bank and in the United Nations. We have at the same time the privilege of incarnating in little places all over the world small communities of concern who live out the practical implications of the mission, e.g., Mr. MacKenzie in India with his rural small farm programme.

B. THEOLOGICAL SIGNPOSTS

Before making some tentative theological comments on this revolutionary age I would like to imagine myself in the active parish ministry. I watch with almost frightening bewilderment all the implications of technology affecting my congregation. For example, mobility caused by com-

pany streamlining policies. I see unemployed people; I see my children stumping me in mathematics and science while they are still in public school and I feel very naturally insecure, particularly because the days of my father as the ministerial oracle are gone. In fact there are a lot of people beside the doctor who are now educated people. My first temptation is to say, well what I am doing is still important. This makes us defensive in view of our deflated public image. Let us resist this temptation to try to keep justifying ourself and our job.

There are two doctrines of the Christian Church that are helping me see the implications of the Word of God. The one is the Doctrine of Creation, the second the doctrine of the Incarnation.

I. The Doctrine of Creation

My colleague, Dr. de Jong, has written a little book entitled, *A Theology of Evangelistic Concern*. Quoting J. C. Blumhard he says, "Every Christian needs two conversions, first to Christ and then to the world." If the Christian enters into dialogue with the outsider, he will frequently find that he is taught by the non-Christian, or rather by the Holy Spirit through the non-Christian not to neglect the importance of the world as God's creation. The outsider often has the impression that a Christian cannot really give himself to his work in the world because all time devoted to it means taken away from prayer and the true Christian life. The outsider continually reminds us with his absorption with the material that "God saw that it was good." Through the outsider God reminds us of the false dualism we make between the spiritual and the material. St. Paul in Romans 8 assures us that the whole world waits to be summed up in Christ. There are some lines from the French scientist—priest Tielhard de Chardin in his book *The Divine Milieu* which suggests what should be our involvement in the material. "Who can fail to perceive the great symbolic gesture of baptism in this general history of matter. Christ immerses himself in the waters of Jordan, symbol of the forces of the earth. These he sanctifies." Then de Chardin's prayer underlines the same theme, "Matter, you in whom I find both seduction and strength . . . the virtue of Christ has passed into you. Let your attraction lead me forward, let your sap be the food that nourishes me, let your resistance give me toughness. And finally let your whole being lead me towards God."

Does this mean that theology becomes the incense-water for the whole technological concern for the material? Not a bit of it. This in some ways was the pitfall that the old liberal theology fell into. Harry Emerson Fosdick wrote a book back in 1922 called "Christianity and Progress". He says, "The Israelites might cross the Red Sea dry-shod, but today it is possible to cross over and under the Hudson River day after day dry-shod. Joshua needed more light for battle so a day was prolonged, now we have habitual lighting of city homes and streets by night, so that they are more brilliant than they are by day." Two world wars have shaken some of our optimism about the prowess of scientific man. No, the Doctrine of Creation makes us thank God for the material but we can never worship it. In the dialogue between the Christian and the outsider, the latter must learn how to de-deify the world. The so-called non-religious scientist is more religious and idolatrous than he himself thinks. He falls in love

with the world and worships it instead of worshipping God in and through the world. "Preliminary concerns," to use Tillich's phrase, become "ultimate concern."

But let us not get high and mighty about the outsider's idolatry. Let us thank God for him, and how like Cyrus he is God's anointed, the instrument of his glory in the world.

In other words we must stop looking at our church people as the good guys and the rest as bad. The difference between a Christian and a non-Christian is not necessarily that one is going to heaven and the other to hell, that one knows more than the other about another world, that one is better than the other; the purpose of the Christian is to show the world what gratitude means. Gratitude is more than a vague feeling of indebtedness. It is the adoration of Christ as Creator and Redeemer to whom we owe our lives and all that is good. Gratitude is the conscious co-operation with God in the sanctification of life. Part of this gratitude is the very concern we show for our fellow human beings who are not yet conscious of their saving relationship to Christ.

II. The Doctrine of the Incarnation

But there is a very grave danger that if we stop with the Doctrine of Creation we end in Deism. The heresy of Deism is that God was the maker of the world. But he made it like a perfect Swiss watch that has gone on ticking on its own ever since. This brings me to *the Doctrine of the Incarnation*. Here we see that God is not only Creator but he has become flesh in the world. Here we have no detached unmoved mover. But God who is in his Son was in all points tempted like we are—who got hungry, thirsty, angry, doubted, cried, and died. But the phenomenal fact about him becoming flesh is the way he continues to do so. At this point let us turn to Paul Tillich in Part 2 of Vol. 2 of his *Systematics* for some help. "Christianity was born, not with the birth of the man who is called 'Jesus' but in the moment in which one of his followers was driven to say to him, 'Thou art the Christ'. And Christianity will live as long as there are people to repeat this assertion. For the event on which Christianity is based has two sides: the fact which is called Jesus of Nazareth and the reception of the fact by those who received him as the Christ. The first of these who received him as the Christ was Simon Peter at Caesarea Philippi." Tillich goes on to say that it is wrong to speak of Jesus Christ as a man who has a first name Jesus and a surname Christ, we must rather see that here was a man called Jesus of Nazareth who is indeed "The Christ," the "Anointed One." How did they know?—through the eyes of faith. Having this right eyesight was and still is just as important as the event of his coming. The fact is that he cannot become concrete or incarnate in the world, without people with this faith-insight.

This has a profound effect about our outlook on the church. We usually define the church as where the Word is preached and the Sacraments are administered. We have no difficulty recognizing the place where this is done and the person who does it. So after the service everyone goes home to become chameleon Christians incarnating the church either in the ghetto on the corner or the spiritual specialists who do the preaching. From time to time they work for the church but it is largely involved with the preservation of the building and institution.

If the Church is to see a new theological hope it is to see itself not in these substantive categories of the gathered community, etc., but rather as the people of God in the world. The Church is mission as people make Christ visible where they are in their work and daily life. There is no escape by saying I do this every day through my good ethical life. This is eye-wash. We must learn to become articulate Christians in the context of our daily life. This will get the Church out of its suburban captivity. The church travels in the businessman in his car, in his relationship with his colleagues, both in what he does and says in the intricate world of justice and compromise. The Church is concrete in the industrial worker who seeks to make his life with his fellows in a dehumanizing job become tolerable. The Church is the faculty member who stops hiding behind the separation of church and state to work at the theological premises of his teaching opportunities and who dialogues with his agnostic brother instead of sitting in a conspiracy of silence.

One can see that this doctrine of the church which seeks to see Christ becoming concrete in the faith of the people of God, builds with tremendous confidence on the Holy Spirit. God reminds us that we do not have to be winners, but only have to be faithful. He reminds us that the Holy Spirit will guide the world into all truth; He reminds that God goes on working long after we leave many scenes where we have attempted to be Christ's ambassadors. Will our plans be successful? I live in this confidence suggested in a statement from a World Council Bulletin:

"It is the Holy Spirit who convicts the world of sin, and it is he who convinces men that the Gospel is true. So that in all situations and under all circumstances the Christian knows that everything he does and says is finally simply at God's disposal to use or not to use in bringing men into discipleship to Jesus Christ."

THE CHURCH AND SCIENCE

DR. WILDER PENFIELD

(From an Address given at Presbyterian College, Montreal, and reported in "The Presbyterian Record.")

Men talk of a call to the ministry. But tonight, as you come to this convocation, you must be hearing a call that comes to you from the world. It is the call of men and women and children confused by life today, desperate for help and for leadership. Physicians also hear this call. Tonight I propose to talk to you about the relationship between science and the Christian church, and the changing Canadian scene.

The Church and Science

What is the case between the church and science? Is there an unresolved issue between them today? These are questions you will be called to answer. Can a scientist stand in this pulpit and not be a hypocrite? These are questions that I, too, must answer.

Science has no case against the Christian church, not now when churchmen accept the valid findings of those who seek the truth. The bigots in the Roman church who forced Galileo to deny the facts of the universe are dead and gone. The equally bigoted Protestants, called

fundamentalists, who thought they saw the devil's design in the thrilling theorem of Darwinism are gone (I hope). These men have been forgotten. Scientists are free today to forge ahead. And churchmen, now that the first struggle is over, are in a stronger position recognizing those features of the Bible that are mythological at their true value, seeing history more clearly, about to evaluate and to apply the moral and religious truths with greater clarity and force.

In referring to the struggle between church and early scientists, it is very easy to lose historical perspective. From the time of the renaissance of classical learning in Europe, it was the Roman church that fathered or aided the new born colleges and universities. After the reformation, beginning in the 16th century, the Protestant churches did likewise, seconded by princes and rich men. It is only fair to say that up to the 20th century, when governments began to take over support of institutions of education, the church was really the best friend of the university and of modern science.

Looking at it from other points of view, today the Christian church has no longer any reason to fear science. I make this categorical statement knowing that some would deny it. Many people in the west, as well as the east, are under the vague impression that scientific advance has made religion something to be laughed at, something to be thrown into the discard along with other superstitions. Nothing could be farther from the truth.

Propagandists, for example those who follow the thinking of Karl Marx in the Soviet Union, are opposed to the church but they stand for a new and hostile ideology and not for science. It is true that they have claimed support from the researches of Prof. Pavlov for their materialist philosophy and their denial of the existence of a God. Ivan Pavlov worked on dogs in the experimental laboratory. He showed that conditioned reflexes could be developed in these animals that would influence their behaviour in certain ways and that these reflexes were carried out by the action of certain parts of the dog's brain. His work was brilliant. It threw light on physiological mechanisms of the brain. But it did no more than that. He could not study the mind except indirectly.

The Limitations of Science

Science has no means or method of studying the mind of dog or man or God. It has not succeeded in explaining the essential nature of human consciousness. The physiology of the human brain is my own field of scientific interest. We can now record the electrical currents that flash back and forth along the myriad nerve-cell-conductors within the brain. We can establish the fact that thoughts and memories sometimes accompany such electrical action. But we cannot record or measure the mind.

Hippocrates, the father of modern medicine, said this in a medical lecture: "To consciousness the brain is messenger," and again he said, "Through the brain . . . we think, see, hear and distinguish the ugly from the beautiful, the bad from the good, the pleasant from the unpleasant . . ."

Curiously enough, 2500 years after Hippocrates, modern scientists can go no further than that. We know a great deal more about the working of the brain, but nothing more about the nature of the mind. We know that the two are closely related. And Hippocrates had guessed that already.

Philosophers make sweeping hypotheses today. They were doing that when Hippocrates lived. But scientists have proven nothing that supports or denies the existence of a spirit or soul in man. They have not explained the nature of the mind. They can neither prove nor disprove the existence of God. What scientists have done magnificently, it seems to me, is to explain the nature of God's own handiwork.

No, it is clear that scientists can neither help nor hinder constructive religious thought. Some day we may learn more about the brain-mind relationship. If that day ever does dawn, I surmise that it will neither be a triumph for what is called dualism or for monism, as those theories are presently understood. It will simply be a triumph of understanding, embracing the spiritual and the material.

"For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as I am known." (I Cor. 13: 12).

Religion Is Personal

A scientist must take his own individual stand in such matters. Religion is a matter of reasonable faith for him as it is for all men. He must live his life, bring up his children, consider what may lie beyond the grave. He needs a pattern of behaviour for himself and his family that serves the common good. Most of all he needs the strength and guidance that somehow seems to come to men from a source beyond themselves.

In 1955, I was in the Soviet Union on the invitation of the U.S.S.R. Academy of Sciences. I was there to lecture and visit physiological institutes. One Sunday I was taken to Zagorsk, an ancient centre of Orthodox churches and shrines some 50 miles from Moscow. It was not my idea to go there. But I was interested in the flourishing seminary for the training of priests where we had lunch, the crowds of devout people who had come from far and wide, the church service with the lights and the ikons and the mysticism, the chanting of a tall priest who had the voice of another Chaliapin, the unspeakably beautiful singing in many toned harmony of the crowded congregations.

In the automobile when we were on the way back to Moscow, I turned to my companion on this journey and asked him if he believed in God. He was a Russian physiologist, younger than I, but I knew him well and respected and liked him. We were alone. Even my interpreter had not come with us that day. He hesitated:

"My mother," he said, "used to visit Zagorsk at Christmas and Easter to worship there. But since I was old enough to remember, I had never been in a church until today. This was the first time, as far as I know, I ever spoke to a priest. But yes, I can understand how a man might believe in God."

That night he and I occupied a sleeping compartment in a crack train, the Red Arrow Express, going from Moscow to Leningrad. When I woke in the morning, the physiologist was sitting on his bunk putting on his shoes. I asked him how he had slept.

"I didn't sleep at all last night," he said. "It was the voice of that tall priest we heard chanting the Lord's Prayer." I looked at him in astonishment. In a moment he continued, "You said yesterday on our way back to Moscow you didn't like the ikons in our way of worshiping. They seemed to you like idols." He hesitated, then he went on, "it seems to me a good way. I like the ikons."

In the autumn of 1962, my wife and I spent a month in mainland China, as guests of the Chinese Medical Association. One day after an excellent luncheon in Canton, I asked our interpreter to tell us about contemporary religion in China. My question was prompted by the fact that when we had visited a beautiful Buddhist temple that morning, we found it recently re-decorated but there were no worshippers there.

"When I was a boy," the interpreter answered, "my mother used to wash her hands at the proper times and burn incense every morning in our house. She would eat no meat in the summer, like a good Buddhist. But the younger generation have no religion, only the old people." He stopped as though the subject were exhausted. I had come to know this young Chinese quite well. He was a graduate of Shanghai university, quiet, intelligent, likeable.

I said to him, "You are quite wrong when you say you have no religion. You have a very strong religion—to serve the state and the people of China."

He smiled. "Well, perhaps I have and I believe in Marxism."

Then he asked us a question: "Are you and your wife religious people?"

"Yes," I replied. "But it is an intelligent and enlightened religion. You will realize some day that God is back of what is good in all these changing ideas." On enquiry, I discovered that one Christian church is kept open in each district of Shanghai for those who wish to worship there, and I suppose the same is true in the other cities.

But China is far away and we have our own problems. I have told you these two stories to show how men are turning creatively to religion now, as they always have and always will. Our problem is to make our own system work, to remove the "beam" from our own eye, in the Master's phrase.

Was I right in what I said to the young Chinese interpreter? Do you agree with me that there are many religions? There is, you know, a special religion of physicians, too. It is practised by doctors all over the world (Arab, Russian, European, Chinese). Hippocrates expressed it in the physicians' oath and summed it up briefly in these words: "I will keep pure and holy both my life and my art." The science of medicine alters and advances each year, but the gospel of compassion expressed in the oath has in it eternal truths and values that have not changed through the centuries. They will never change. They are derived from the essential goodness that is found in the hearts of all men.

The Christian religion is a formulation of such eternal truths, verities that are beyond the hand of science and politics. They are derived from man, and from God who speaks through man. He speaks through all nature, but few hear the voice. Few can read the writing. The Jews, from Abraham to Christ, had a peculiar genius for spiritual insight. Your job surely is to continue to elaborate what they have handed down to you. This changing world has need of men in the church with creative minds who will give us reasonable creeds all men can adopt.

VII

The Church in a Changing World

GIVE THE CHURCH MORE GO

DR. J. ARCHIE HARGRAVES

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A significant drama of gigantic proportions is being played on the world's stage. The script is new and there are new actors playing new roles.

It is the drama of revolution: The world in which we live is being turned upside down.

The revolution is all-pervading, going deep into the guts of society and changing the basic framework of existence. It is as much a revolution in the thoroughfares of the mind and in the recesses of the soul as it is an organized excitement of people against contempt, ridicule, humiliation and oppression. Many faces—they are all a part of the same.

Every revolution has a basic theme. So does this one. It is basically concerned with what it means and costs to be human.

It aims at breaking people out of limbo, a state of indifference, negligence and apathy in which people are suspended between fantasy and reality, confused and uncertain of their direction. They do not know who they are, where they are, where they are *at*, and what they are to do to transform their situation.

More and more people are convinced (and willing to act out their convictions) that the old order of things which denies basic human rights must go. Being human, therefore, equals human rights.

The revolution aims at the creation of community among men, to help some from being distorted and violated by the tentacles of power possessed by others.

This revolution cannot be stopped by its leaders even if they want to. It is gathering momentum rapidly. It is moving inexorably like the tide, pushing everything before it. Like an irresistible force, it meets immovable objects which dam it up, for a time, but it soon smashes through carrying everything else before it. Talk will not stop it. Force will not stop it. Tyranny will not stop it.

This revolution has no geographical limitations. It is ubiquitous. It is everywhere. It is in Africa, Asia, Europe, North America, South America. No one knows when and where it will break out next.

The revolution is significant in that it is from the little people, the despised people, the disinherited people, the under-loved people, people of colour, and people of poverty. It comes from their passion, from deep

down inside, from the feeling that for the sake of society they must push on every frontier for a visible change in the treatment of all people. The big news is that the little people are prepared to go all the way in terms of sacrifice and risk in their new push.

This mood is a new one among oppressed people—they no longer come with hat in hand, and with shuffling feet to engage in sophisticated begging for their rights. They are adamant. They will accept no deals unless they can negotiate as equals which means from a position of power and strength. They know what they should have—complete acceptance as human beings in the mainstream of life with all the rights, privileges, opportunities, and responsibilities that this implies. They want to live as abundantly as possible right now and see no practical reason why this abundant life should be deferred. They want it not only for themselves but for everybody. What established routines, or styles of life this upsets is not their problem, but that of the dominant group. They are not even of a mood to be grateful for past favours, recognizing them to be only crumbs from a well-provided table.

The revolution involves our ultimate meaning as God's people. Is the church aware of the drama now being played? Is she there as a spectator or a participant? If a participant, does she have a major or a minor role? If a major role, does she really know her lines or is she flubbing them?

What is the setting of this world drama? What are the characters? What's the plot? One perceptive writer (in the *Saturday Evening Post*) portrays the present world as a small cellar 24 by 24 feet. Only 16 people live in the cellar, one of which is an American. Americans are approximately 1/16 of the world's population and own half of the world's goods. Five of the guys in the cellar have organized themselves into a gang for the purpose of changing the *status quo* by eliminating the American. The American has organized a gang of the haves, and they are trying to keep the have-nots from taking what they have. All are armed with knives and a few have hand grenades. If exploded, the grenades will kill them all.

Yet the thinking, the feeling, the conversation, and the skirmishes are concerned with "how do I get a grenade if I don't have one? How do I keep the other fellow from getting one and becoming a threat to my security? He can't be trusted with such a dangerous weapon, but I can."

Into this situation Christ came. Says Dr. John C. Smith, "God sent His Son into the cellar, and they sent him to death, not just a gang, but all of them together. But out of the tragedy of the cross comes the hope of the world."

The lesson is obvious. As men of faith who are the extension of Calvary we must take our world as it is—a cellar of conflicting gangs—and enter sympathetically into it. And it is at this point of entry into the life of the world that the church can be so strategic if she understands what is necessary for her to do.

I am speaking directly to you as men and women of faith. There is a real need for shaking the foundations of society. The present state of revolution is your most pregnant moment. It is urgent that you work through it before people's zeal to turn the world upside down fizzles out; before you, too, become men who take a cheap institutionalized imitation of the church as the norm and lose sight of the vision of God.

Christ calls to all who challenge what is not right and just. He

is calling you as his disciples, "Follow me." He is offering no particular programme, no particular message, no particular teaching, and no fixed truth. He is saying, "Here is your chance to risk all. Here is your opportunity to plunge wholeheartedly into the cellar of life; to proclaim the good news that there is more to life than the dimensions of the cellar; to show that there are solutions other than knives and hand grenades; to be aware that it is important that men must have food for their bellies, but they can't live by their bellies alone—they also need cake and the frosting on the cake—; to take off the chains of attitude and habit which keep the cellar dwellers snarling at each other; to bind up the wounds of those already injured; and to point out to each one that you are coming in to be with them as the agent of one who is greater than all of them."

At great cost to himself, Christ once went into a similar cellar to demonstrate that he is with us and for us all the way. He broke out of the cellar and brought others out with him, and now he has witnesses or missionaries who seek out the cellars of the world to proclaim and demonstrate that since he is with us and for us, all the way, there is no need for a cellar way of life. No such missionary can feel at ease walking on the sidewalk of privilege while his brother is forced to walk in the gutter. His role is to get down in the gutter with the despised brother, bearing his burdens and going-for-broke with him, until both can emerge on the sidewalk and walk together hand-in-hand and arm-in-arm.

The church primarily exists for the sake of those outside. It is not a something but an operational reality. It is related to Christ and it is related to people. It is not an organization apart from the world, it is a way of organizing within the world, taking on shapes and forms which are indigenous to help the world break out of its cellar and form more effective relationships among men.

The proper form of the church is that of a servant. It sees modern life as a set of organizations, and situations in which there are people. These people have needs. The first problem is how to perceive these needs and come up with the ministries they need. The second problem is how to perceive the sets, the system, the clusters, the conditions which limit people's inability to see each other, but which are indispensable to occupants of the secular world if they are to stay alive, get ahead, have fun, be human, participate with others, and gain acceptance and understanding. People desire to use the good things that man has made in all their complexity in order to expand the opportunities.

The Church's locus is the world. To be more specific, it is particular worlds. Nothing about its structure has to resemble anything else. It can make use of any vessel and can take any shape. While the residential parish or congregation is the one we know best, the church must learn how to express itself in a variety of indigenous forms. Three sets of organized life are a must for the church to go into if it is to perceive and meet needs. They are the world of work, the world of leisure, and the world of the public sector.

This modern world may be likened to a floating crap game in which the stakes are very high. The Church is like a confirmed gambler whose major compulsion upon arising each day is to know where the action is. When he locates the action, he runs there in order to dig it and buy a piece of it. Our problem is how to buy a piece of the action. How to make the Church a go structure. How to give the Church more go. One cannot go by thinking himself into going. One cannot go only by devot-

ing careful study as to why he is to go and how he is to go. The old dictum of one week's planning is required for one minute of action rests upon the presupposition that one has already entered the action and is now ready to clarify his experience by subsequent reflection.

We go to people. Second-hand knowledge about people is no substitute for first-hand encounter with them. We can read about loving but only through loving can we love. Objective analyses are inadequate and baffling unless supplemented by the heartbeats, the bafflements, the actions, the dreams, the facts and the fantasies of the diverse people who make up our cities. It is to them that we are obligated to go.

How and where do we start? By plunging in where we are. The Church must do things with people before it can communicate the relevancy and the depth of the Gospel. Involvement precedes reflection. The Gospel becomes good news when it appears in the midst of people and touches them at the core of their greatest concerns.

This means that we start with people where they are. Some people are motivated more by belly needs than by ideology. Others are so affluent that for the sake of their own health, they should be persuaded to give up some of what they have.

Men are concerned with concrete things, bread-and-butter issues, items of quantity and quality. They want and they need jobs and they want decent homes. They are interested in the change of the nature of work and they know that a new and different kind of education is needed. They are concerned with how to govern themselves and relate to their families. They want the system in which they live to function as well as possible.

In the midst of such bread-and-butter concerns as these, the significant spiritual and moral questions are being raised today. What does it mean and cost to be human? How can I participate in the mainstream of life on the basis of my personhood rather than upon that of race, colour, class, income, percentage, and status? To help people become human, what do we do? How do we enable people everywhere to live at the highest pitch of human understanding, sensitively, and performance? How do we help "them that ain't got, git" a more equitable share of the world's goods? Where is the place—the setting—the locale—in which this struggle to be human takes place? Whether it be the current, the penultimate, or the ultimate shape of urban society, what kind of world do we want? How do we get the power to realize our goals?

This is the arena, into which the action, into which the Church is called for involvement and reflection. Only by being there can we even begin to answer the questions people are raising. We don't have the specific answers. We point to Christ and get involved and produce answers that are involved with our sweat. They are operational answers and thus tentative. Yet they are necessary for these times. For the Church to be a leaven, it must first be the dough. For the Church to be a good school-master, it must first have been an apt pupil.

The Church is concerned with specific time-conditioned situations where men (individually and collectively) struggle for their very lives. God asks the Church to plunge in before all the answers are in, into a situation where moral clarity comes hard; indeed, with nothing less than the bodies and blood of her members, involved in the action. It seems that God assumes that this is the brier patch in which the Church belongs. Divorced and abstracted from such a situation, the Church is not the

Church. For her Lord is where the action is hot, ministering to those who need him most.

Christ call his Church to be there because he is already there. He wants us to comprehend the action in order to work out our salvation in fear and trembling. The Bible, the tradition, and the Church institution exist to prepare and to coax us to make the plunge into the real arena, which is the network of situations which make up our contemporary world.

The life-style for the Church is developed as a result of the plunge. The Church has no message until she comprehends the situation to which she addresses herself. Instead of going from concept to operation, she goes from operation to the development of concept. This comes as the result of her immersion in the on-going action through which the Lord reveals who he is and what his true work with men is. Reflection follows encounter. Image-building follows encounter. Dogma comes as a result of reflection upon the encounter and meditating upon the reality of the Christ. Visible institutions also appear after deep encounter.

Comprehending the action means the commitment of God's people to the blind and the maimed without qualification. It means reading the Word of God in the face of a Skid Row bum, as well as in the anguished face of a "good guy" who has to make a decision affecting thousands of people in one place if he says "yes", and the same number in another place if he says "no".

It means reading the Word of God in the desires of those who would overcome and who ask, "how may we overcome?"—"what insights and equipment do we need?"

If we take this thesis seriously, it means that the Church can have as many styles of action as there are congregations. Some congregations may run restaurants and establish coffee-houses. Others may run house-parties and speak to men in their moments of relaxation. Still others may utilize the informal structures of a neighbourhood such as taverns, pool-rooms, barbershops, beauty parlours, where a congregation is already present with a priest, i.e., a bartender; a liturgy, i.e., the jazzy soul music, which stirs mind, heart and feet, a preacher, i.e., the great jazz singer who wraps us such concerns as love, sex, work, play, life, death, and vocation, and offers them up to God.

There may be others who want to meet business men on their own ground, or get outside present structure to be operational about the need of the best schools for the people who need them most rather than the other way around.

The residential congregation will be called on to do a more effective job than at present. In suburbia it may well become more concerned with the pressing needs of people instead of brick and mortar. It may be a base for reaching back into the inner city. It may be the financial base for an escalation of new congregations in the centre of needed actions in the worlds of work, play, and the public sector. It may even be a basic training and reception centre from which people go out to start experimental congregations and develop the new styles of action called for.

These are the steps for inaugurating such new-styled action of congregations:

Start with people. They have felt needs in a specific situation. If, for example, there are school dropouts in an area, the old congregation can commit itself to knowing and serving them as its main task. Your

congregation may not have competence with drop-outs, but it does have competence to commit itself to people as people.

The congregation may take a number, say fifty and make this its main agenda. It has to reach them where they are and know them by name. It has to define their family situations as well as that of the school from which they dropped out. The congregation would have the chastening experience of being involved with push-out teenagers in their search for a job and an identity. After six months of such involvement, they would be more expert in this area than most people. More important is what may happen to the life of the congregation and the definition of its ministry. Many may leave the congregation and start more functional ones dedicated to a particular style of action.

Programming comes only by involving the subjects of concern in the programming. If a man is unemployed, he should be helped to organize other unemployed men. As issues get developed and conflicts arise, the Church becomes operational by defining herself as those who stand together in a community of love attempting to give out love in an ambiguous world and seeking to:

- a. Look at the historic event that is Jesus Christ.
- b. Look at the realities in the current situation and relate it.
- c. Ask what shall we do? How to announce a new proclamation and do a new action suited for this situation.

THE CHURCH'S FUNCTIONS IN CONTEMPORARY SOCIETY

REV. STEWART CRYSDALE

In the face of the new society, what is the function of the church, keeping in mind its empirical constitution and its ultimate and immediate commitments?

Before discussing specific functions, let us consider for a moment the general problem of the relation of the church to society. The church is at the same time a society in its own right, and a part of the larger social system. Talcott Parsons, the leading social theorist of our times, insists that *the values and norms of men, in every part of society, must "make sense", positively or negatively, for the system as a whole. There is a continual strain toward rendering beliefs and actions compatible in life's total pattern.* This theory of a psychological coercion toward system maintenance is in accord with the theory of accommodation developed by Clark in his analysis of the relation of the Church to Canadian society.

But both men, Parson theoretically and Clark in empirical studies, also take account of *the continuing tension* which exists between religion and secular society. If Parsons stresses equilibrium in his theory of society, it is dynamic equilibrium. For example, in the fundamental Christian patterns of universalism and activism he finds sources of belief in the possibility of mastery over physical and social conditions. These patterns have also encouraged scientific enquiry and the spread and preservation of universal law. Robert K. Merton, whose theories are not so broad as Parson's and are grounded in empirical research, agrees with him in these views. Finally, Parson finds that *belief in the eternal worth of the human soul has provided religious sanction for the emphasis on individualism and egalitarianism that is distinctive of western civilization.*

All of these considerations lead us to conclude that the church, while an accommodating part of the larger society, also has within itself forces

which at times and places exert a formative influence upon that society. The relation of the church to society is a complex one, varying, according to the concepts of Robert E. Parks, from isolation to co-operation and from competition to conflict.

It may be fruitful to think of this relation in terms of a *three-fold typology*. The most common pattern is *accommodation*, another is *pietistic withdrawal* from the larger society into a state of more or less isolation, and the third is *prophetic criticism* of society, a form of conflict or creative encounter. It is probable that all three patterns of response contribute in their own ways to the sustenance of the church under varying general conditions, meeting the various needs and interests of different individuals. Within a church there may be at the same time individuals who favour one or another of all three patterns of response. Again, under certain conditions an individual may follow one pattern of response while under other conditions he or she may react to the wider society quite differently.

Accommodation to prevailing values seems to be most typical of the church's relation to society. Peter Berger in *The Noise of Solemn Assemblies* says that American religion today tends to be culture-bound and class-bound, accepting uncritically the popular symbols of success. Gibson Winter discusses *The Suburban Captivity of the Churches*. Berger offers no solution; he simply describes the pattern as conformity and implies that it is bad. Winter, Musselman, Kloetzli and Marty are more optimistic. They urge the church to break out of the old pattern of primary service to the middle class. In a sense they are attempting to enlist the church under the banner of prophetic progressivism. In the past, however, the church generally has opposed traditional social policy only in certain periods of broad upheaval. Its tendency toward accommodation for the most part is no different from that of other organizations that seek to survive and grow in society.

A primary role, or rather, function of the church in society, then, is to provide religious support for the value and normative systems that hold a society together. Emile Durkheim concluded in his study of religion among primitive tribes that there can be no social cohesion without some form of religion. All societies, he said, "feel the need of upholding and reaffirming at regular intervals the collective sentiments and collective ideas which make its unity and its personality". (*The Elementary Forms of the Religious Life*, page 47). Possibly the current spate of books and articles, criticizing the church for its traditionalism and failure to change with the times, betrays a failure among critics to recognize that one of the chief functions of the church is to preserve stability and broad cohesion in the face of rapid and sweeping change.

At the same time, as we have already suggested, the church, or sections of it, at times attempts to disassociate itself from the larger society and become absorbed in mysticism or pietism. There have been and still are occasions when withdrawal is the only course open to the church. This is often true in totalitarian regimes. Seasons of pietist self-discipline and renewal have often preceded great periods of missionary outreach and moral vigour in church history. But sometimes withdrawal in personal pietism under the pressure of social change is escapist or an attempt to bolster outmoded institutions with religious supports. No doubt in some instances today the church serves these functions—without due acknowledgment. When the realities of change are just too unpleasant to bear, it is good to have such respectable alternatives as devotion to the romanticized

past or the apocalyptic future. When facts are unacceptable, some real or fancied reconciliation of evidence and theory must be accomplished. Leon Festinger speaks of cognitive dissonance, when a new alignment of incongruent facts is required. For example, the recent unwelcome medical evidence on the relation between smoking and the incidence of certain one's pattern of smoking or discovering, happily, that for some good reason, "it can't happen to me". Similarly, the great difficulties inherent in modifying social behaviour in each generation to conform to the teachings of Christ indicate to the pietist either that only a few elect may enter a spiritualized Kingdom or the consummation will come in God's own good time without the help of sinful men.

The third basic function of the church in our society operates through another minority—the prophetic critics. Max Weber, though in religious matters "unmusical", observed that the Protestant or Calvinist ethic of proving one's election by industry, thrift and profitable enterprise was related to the development of the rational spirit of capitalism in western society. Although his specific thesis has come under criticism, his broad theory of the influence of ideal as well as material interests upon the direction of social change has wide acceptance. In Canada the churches at certain times have exercised a prophetic influence upon public opinion and social policy strong enough to imprint broad structures with the ideals of equalized equitable freedom, brotherhood, justice and the control of ownership for the common good. This happened during the critical period of settlement, war and early industrialization, from 1907 to 1918, and again when the land was blighted by depression and war, from 1930 to 1945.

It may be that the disruptions of urbanization, technological advance, pluralism and collectivism which mark our times may once more stimulate the prophetic, reformatory function of the church and prepare the way for wide acceptance of important modifications in the social system in the direction of the fundamental goals for the church and society proclaimed long ago by the church's founder.

THE CARE OF THE CHURCH

(DR. SAMUEL MILLER, in "*The Christian Outlook*")

There is no doubt that the minister has a role in this chrome-plated, gadget-crazy, haste-driven culture, if he will see to it that the church provides people with an environment where they can recover the essential mystery of their lives. The church has no business, obscuring their doubts and fears, of ignoring their confusion and embarrassment. It should not blot out their inner lives by an incessant storm of spurious ecclesiastical activities. It should not smother the sight of God's intimate working with their souls by addicting them to the standard brands of piety. It should not feed them easy tranquillizers of cheap grace or positive thinking when God Himself is trying to upset their self-complacency.

"In short, the church ought to redeem people from being non-people; it ought to redeem them from their bad religion, their churchiness, their unreality, pretenses, and self-deceptions. Nothing worse can be said of the church than that it is awfully hard to stay in it and remain real. And the fact is, as soon as people cease to be real, they lose their souls. To care for the church is to love the souls of men more than its success."

IN DEFENCE OF THE LOCAL PARISH

REV. THOMAS B. DOUGLASS

In recent years we have seen the emergence of a new attack on the parish church. This attack is based not so much on criticism of the failure of the local church to perform its proper functions as on a critique of the relevance of those functions to the situation of man in the modern world. Thus many thoughtful persons are questioning not whether the local church is doing its job but whether it any longer has a significant job to do.

A representative and uncommonly acute formulation of this critique is found in *Where in the World?* a recent book by Colin Williams, Executive Director of the Department of Evangelism of the National Council of Churches.

Dr. Williams points out that in our time people "no longer live where they live". That is, the pre-supposition behind the local congregation—namely, that the significant events and activities of people's lives are centred about their place of residence—is no longer valid. Their work is no longer where they live. Much education is no longer received where people live. People's recreation—an increasingly important factor in modern life—is not where they live.

The parish church as we know it, Dr. Williams insists, has existed for only about 1,000 of the nearly 2,000 years of Christian history. He also notes that in the New Testament there is no word for the "congregation".

"The saints" gathered regularly; but there seems to have been a remarkable flexibility in the forms of gathering. They saw themselves as one body; one household; one temple; one building; but they gathered, apparently, wherever their secular life brought them together: in communities of occupation ("in Caesar's household"), in communities of residence ("the Church of God in Corinth", but meeting in houses), in communities of alienation (in the catacombs).

Dr. Williams points out that as time went on churches were built. At first, however, they were not "local churches". They were built at the cross-roads of life, at what we should now call the "power centres" of culture—"in market towns or at places of central government. I believe this critique needs to be taken seriously. There are aspects of truth in it that are unexceptionable. On the other hand, some of its premises and implications require questioning.

Man As A Man

For one thing, one must question whether the fragmentation of man's time, and occupations that is characteristic of modern life actually results in a correspondingly radical dismemberment of his personal existence. Something is in man that is more than the sum of his functions. He is more than economic man, social man and political man. After he has played his role as worker, consumer, voter, something is left over. There is man as a man. There is a man who hopes and has his hopes fulfilled or frustrated; a man who knows joy and sorrow, who loves and hates. There is a man who suffers, who dies and who among all creatures is able to contemplate the fact of his own mortality.

It is man in this role of being a man who wants to be taken seriously. Where shall he go with this expectation? Very often he goes into a congregation of the Christian Church.

Secondly, in the local congregation the Christian learns to interpret the meaning of life that is revealed through its crises. We make cynical remarks about the person who uses the church as a place to be married in and buried from and in which to have his children baptized. Let us be grateful that he finds his way to the church for these events. For it is just such events that are revelatory of the meaning of human existence.

Man is the creature who lives always in crisis. These specific crises—of new responsibility through parenthood, of decision that culminates in marriage, the ultimate crisis of death—are epitomizing moments emblematic of the permanent and perpetual crisis in which man stands in his freedom and his responsibility for decision. Every day, in a thousand different ways, he is required to say “yes” or “no” to life, to personal responsibility, to the God who gives him the trust of life and the freedom that means choice and responsibility.

It is not that most of life’s major crises occur in church. But if a person comes to church to confront these crises, there is always the possibility that the church will go with him, in its faith and fellowship, as he confronts the daily crises.

God Has Given Us This School of Love

Third, the local church is still the most likely place for man to meet the living Word of God and to engage, under the leadership of a trained teacher, in reflecting upon the meaning of that Word. Even when the reflection is bungling and inadequate, the Word is still there and has power to do its mighty works. Every man must finally perform for himself the act of opening his own heart to the Word of Truth and Life. Sometimes the minister helps him to do this; sometimes he hinders. But the Word is mightier than any minister’s power to forward or frustrate this event of meeting.

Fourth, the local church is still the most likely place for the individual to experience the corporate character of the Christian life. John Wesley said, “There is no such thing as a solitary Christian.” This is true. The law of Christ is “Bear ye one another’s burdens.” This is not something to be done generally; it is to be done particularly. I have known people who seem to bear on their hearts the burdens of all humanity but who never seem to lift a single actual load from a single aching back. The local congregation makes this generalized, unfocused love difficult to get away with. Here within this congregation we do not meet humanity; we meet persons.

We are not to limit our love to those within the church; but God has given us this School of Love, and if we do not learn to obey his commandment here, it is improbable that we shall learn to obey it elsewhere.

Fifth and last, the local congregation, in some form, is still the best place from which the Church can make its sorties into the surrounding kingdoms of his world and claim them for the Kingdom of Christ. The congregation exists in a particular city or town or countryside. This is not the only scene of its task, but it is at least here.

This localizing and focalizing of Christian responsibility does not exhaust the meaning of the Church or of its responsibility. A church that is only local is not a church. But the Church must be at least local. I believe in the World Council of Churches (WCC) and rejoice in its accomplishments. But the WCC cannot take me by the hand and lead me to my neighbour, my brother or my enemy and say to me, “Serve thou here. Serve thou him, or thy service is empty and fraudulent.” The local church can do this.

Structured for Everything But Mission

All this is not to pretend that the typical form of our present congregation gives it adequacy for its task. As Hans Margull says, we have to change our local churches from "come-structures" to "go-structures." When the people do not come—as enormous multitudes do not—the Church must equip itself to go.

I believe in the local church—not so much as it is but in its redeemability by God's action through the Holy Spirit. I believe in the renewability of the local church for its new tasks. I shall be gravely misconstrued if I am understood to be defending the local congregations as they are. Most of them are not structured for mission but for life as a spiritual private club. Most are oriented around the conviction that the people should come rather than that the Church should go. And, despite all sorts of disclaimers, most are terribly priest-ridden and clericalized. We have simply toyed with the notion but have not taken really seriously the idea of a lay apostolate moving out from the Church into the places where the real business of the world is being done, and the idea of a ministry whose chief function is to train this lay apostolate and sustain it in its missionary task.

We may need new definitions of the parish—something between Wesley's rather vague "The world is my parish" and the conception of the parish as being bounded by the neighbourhood or the community. Our need is for parishes that move as people move. We must recognize as parishes the gathering of members of the academic community around their relationship to the Christian faith. Some parishes should be organized around common human interests, such as vocational interests and political responsibilities, rather than on the basis of geography. Some parishes will have no church building; others may include several. But at the heart of all such parishes will be a community of worship.

This parish will always seem a frail instrument in the presence of its gigantic task. But it is all we have. Twelve men (and one of these a traitor) made a witness that has continued to make tender and to stir the hearts of mankind for 2,000 years. And God has promised that if we make faithful use of what he has given us, it will be enough.

VIII

The Laity

GOD'S FROZEN ASSETS: THE LAITY

(From an Address by DR. FRANKLIN H. LITTELL, Professor at Chicago Theological Seminary, at the Eighth Annual Conference on Evangelism, Hamilton, Ontario)

Recently two men of the Iona Community, Ralph Morton and Mark Gibbs, published a suggestive book on the laity: *God's Frozen People*. In it they discussed the movements of lay renewal appearing across the face of Christendom, and discussed some of the problems and prospects arising when "God's Frozen Assets: an Aroused Laity" begin to come unthawed. (You will notice that I did not say "unfastened", or "unbuttoned", but "unthawed".) The renewal movements across Christendom

take many forms, but they have one thing in common: a laity in training for finer mission and more joyful witness. There is today no greater force for good in the Christian movement than an articulate and well-disciplined "general ministry", and there is no more destructive force than a lay people which through weakness and lassitude and indiscipline can be tempted or pressured into apostasy. Does the laity's coming to the centre of the stage promise strength or disaster to the Christian drama?

For many centuries a "good layman" was silent, docile, and obedient. In the mass, he comprised a vast gathering of private-first-classes who were accustomed to listen respectfully when orders were issued by the General Command and to do what he was told. But society and the political order are changing in civilized areas, and the patterns of participation and decision have greatly altered. Today, the layman is accustomed to a good discussion in his peer group before policy is fixed. In political self-government, he looks for a more or less adequate exposure of the alternatives before the final decision falls. In the church, he may still appear to suffer silently the operation of an authoritarian order, but the overwhelming body of evidence is that when he is forced into silence he goes over to the stance of "inner emigration". The astonishing popularity of *Honest to God* would indicate, if nothing else, the secret erosion of the supposed canons of Christian belief. The surprise of the professionals simply documents how far out of touch the church bureaucracies are from the "ordinary" membership.

Addressing himself affirmatively to the new situation, Eberhard Mueller of Bad Boll Evangelical Academy told the 1959 meeting of the European directors of lay institutes that they should welcome a discussing laity. He said on this occasion that he had been trained as a Lutheran to believe that the Christian movement was carried and the presence of the church indicated by the sound preaching of the Word and the right administering of the sacraments. He now understood that in the fullness of time God had raised up a people no longer willing to be bound by decisions which they had no part in making. To the Word and Sacraments he would now add, as a mark of the True Church, discussion, dialogue. The key word in the rediscovery of the laity is "dialogue"; the key word in lay training is "dialogical education" (Reuel Howe).

Three Rediscoveries

It has become customary in ecumenical theological circles to speak of three great rediscoveries in the last half century of thinking Christianity about the church's life and mission.

The first "rediscovery" was *the Bible*. During the halcyon years of 19th century Christendom, the dominant churches of Europe identified rather completely and uncritically with the social norms and values of the nation within which their lot was fixed. Orthodoxy embraced Pan-Slavism. In Victorian England the "Christian" came to look curiously like an English gentleman (and in Toynbee still does!). In Germany of the Kaisers, the Christian style of life was identified for all practical purposes with the German way of life. When the last Kaiser declared a two-front war in August of 1914 he called upon the loyal sons and daughters of the Reformation to rise up in holy war against the schismatic Orthodox of the east (Russia) and the unreformed Catholics of the west (France)!

American Protestantism is perhaps the last great bloc of Christendom to emerge from the 19th century continuum of Christ and culture, for here men and women still identify Christianity with "the American way

of life" or perhaps "the Southern way of life" in a way that no one in Europe has spoken since the idols were destroyed by fire in World War I. Across the water, in any case, and in theological circles conversant with ecumenical concerns in the USA, the alert have abandoned culture-religion and returned to the central and normative reference for Christians: the Word of God, as revealed in Holy Scripture. In theological circles this rediscovery may be dated with Karl Barth's "Commentary on the Epistle to the Romans" (1919; second edition, 1923).

The importance of the Bible to contemporary lay renewal can be most readily seen by reference to the writings of Suzanne de Dietrich or by studying Edwin Robertson's *Take and Read*. The common practice of the Kirchentag and the Evangelical Academies in daily session, the lectionaries of the East Harlem Protestant Parish or Austin Faith-and-Life Community—amply document the live dialogue of the World with his people in the renewal movements.

Rediscovering The Church

The second "rediscovery" was the church. When men, caught in the savage encounter with the challenges of Communism and Nazism and other anti-Christian forces, studied their Bible for guidance they came upon a most important truth. The Bible does not know truth as timeless propositions or abstract ideas. The key word for the Bible is not "idealism" but "incarnation". The truth becomes central only when made flesh—in the person of Jesus Christ, and in his Body (a community of discipline). One of the lay leaders in postwar Germany has put it this way: "I learned just one thing in those twelve years of church struggle: the Christian should not verbalize a position he is not prepared to make a matter of witness." Dietrich Bonhoeffer, the martyr, was in constant revolt against what he called "the phraseological approach to religion". The rediscovery of the truth that Christian truth is carried and revealed by a yoked community may be dated with Bonhoeffer's *Life Together*.

Since that time, the men of the renewal are not so much concerned to get sweeping resolutions passed in conference as they are to create the new structures to implement an effective Christian witness and mission. Since then, we have come to see that "mission" is not something to be set aside with a special agency or society for those having that peculiar concern: mission is an extension of the life of the whole church. Since that time, the alert speak of "social action" or "service" in the setting of the burden of the whole church to declare the Lordship of Jesus Christ—and no longer as a "special".

The Laity

There followed on this the third "rediscovery": the Laity. For when men read their Bible and thought about the Christian movement they perceived that in the New Testament "ministry" does not mean "clergy" at all: it means the calling of the whole elect of God to minister. It is the church's ministry, within which there are varieties of gifts and stewardships. This was an old Reformation truth, the priesthood of the believing people, but idly neglected precisely at the time when the Catholic communion was beginning to take it seriously. The "general ministry", sometimes called "the priesthood of all believers", does not mean of course "every man his own priest". What it means is that each is answerable before God for his brethren—a far more awful and compelling role.

Access is through Jesus Christ alone, and not through individual "inspiration". Christ was again glorified as mediator, and with Him the people bearing His Name—in the ministry of the laity.

The Copernican reversal of the heavens implied by the new understanding of the Laos is just beginning to be perceived throughout the churches. For one thing, it requires a new kind of "representative ministry": namely, clergy trained for "dialogue" and not just monologue. Many of our seminaries are still turning out "pulpiteers", quite unaware apparently that the time when facile verbalization established the preachers' authority is now dead and buried.

It also called for a "new Church History": how is the history of the Christian movement understood when it no longer consists of chronicles of the doings of emperors, kings and popes, of dramatic events in the lives of great men, but rather the history of God's believing and acting people? That we are hardly ready for such a shift of perspectives is shown by the new book edited by Stephen Neil and Hans-Ruedi Weber: *The Layman in Christian History*. Out of some sixteen chapters, only three deal with the topic of the book—a rather low rate, even for the theological field. Most of the writers were simply unable to consider what church history would be like if it were actually the history of the church, instead of narrative dealing with Christian heroes. Most concentrated their effort on telling of outstanding laymen who managed to beat the game, men of such sterling characters and personal powers that they were able to break through the clerical monopoly and have some influence on Christian affairs.

Some people are frankly nervous when the spectre of an aroused laity comes before your eyes. In one county seat town a young minister and his wife led for three years a fine Lay Academy. They gathered about them the finest young leaders in the community—studying the Bible, Christian Theology, the matter of a Christian style of life for the modern age. Then the bishop moved them and sent in another preacher "to get that church under control". The creative pastor and his wife were promoted to a larger church and a better salary, with a building programme to keep them busy. Said the bishop to the district superintendent: "This business of lay training is all right, but the trouble is that it interferes with the programme of the church!"

Or take another example: a finer minister and educational leader in the church commented some months ago that all this emphasis on an aroused laity made him nervous. In his experience, "whenever the laymen get aroused they are on the wrong side". Finally he asked: "Isn't it better to let sleeping dogs lie?" Even yet this seems to be a rather shocking way of putting it! To be sure, as demonstrated by the Episcopal Lay Delegates in a way for the whole world to see, an untrained and Biblically illiterate laity may be an embarrassment. But who is at fault if they have never learned to swim against the stream, if they have never been told that sometime and somewhere they will have to choose between the world's approval and the benediction of the Head of the church?

The Threat of Apostasy

The pages of church history in the 20th century are full of the story of what happens when the laity is untrained, poorly disciplined, ill-armed to withstand pressure and temptation. Although the 20th century is one of the great ages of persecution, when untold numbers of

Christians have perished for the simple crime of bearing the Name, the key word written over these decades is not "suffering" but "apostasy". The Christian church has learned fairly well what to do in the face of persecution: you out-pray, out-suffer, out-last it. As Bishop Otto Dibelius has put it, you *durchwinter* ("winter through").

But the appalling issue, the issue which the churches have not yet mastered, is the issue of betrayal, of treason within the church, of apostasy. In Russia, Germany, Italy, and also in some parts of American Protestantism, whole sections of the baptized have gone over to the adversary. Bolshevism had never come to power in Russia except for the appalling degeneracy of a corrupt church, of a church faithless in leadership and degenerate in the ranks. Nazism would never have come to power in Germany but for the wholesale betrayal of Christ and his race by millions of the baptized. Mussolini, the opera bouffe champion of modern politics until Sukarno came along, rode to triumph on the degeneracy of Christian prelates and the wholesale heathenism of baptized "Christians".

What is the situation in some sections of American Protestantism, where the lies against the National Council of Churches, against preachers and seminary professors, are peddled wholesale among the baptized? How shall we understand the prosperity of the Radical Right, the professional Anti-Semites, the Anti-Catholic bigots? What is racism but heathenism?

Only once before in the history of the faith—and that was when the advancing armies of Islam captured the ancient Christian centres of North Africa—have millions of the baptized apostatized on the scale we have seen in the 20th century. At that time the greatest contributing factor was the struggle between various theological sects in the west, which had rent the church and destroyed the unity in brotherhood. Today our peril comes from indiscipline, from neglect, from spiritual laziness—excused by a spurious emphasis on private freedom. We now know that the "post-Christian situation" is most disastrous and dangerous of all, far more perplexing and agonizing for the faith than difficult mission fields of non-Christian and pre-Christian peoples. For the rottenness of the structures of Christendom and the faithlessness of the baptized have spawned the images of the Anti-Christ—in the totalitarian movements, ideologies, and systems which curse the present age. The pleasant and confused layman who today rejects the yoke of Christ because he prizes "freedom", and the even more confused clergyman who aids and comforts him by glorifying "personal spirituality", will not forever remain amiable dunderheads: on the morrow, under pressure or temptation, the layman will become a ravenous beast of prey and the clergyman will serve as chaplain to the one party state. The record of the Age of Apostasy proclaims in its way the Biblical truth that the man without commitment and discipline in the church is a dangerous figure, a potential recruit of the adversary.

LAY TRAINING IN MY CONGREGATION

REV. GEORGE D. WILKIE, *Scotland*

St. Martin's is a new church (of 12 years standing) in a new housing area on the outskirts of a ship-building town. About 10,000 people live in the parish area, of whom a large percentage are Roman Catholic. It is an entirely working class community and there are now about 800

communicant members on the congregational roll. What of lay training in this congregation?

We did not begin by saying "let's having training". We first aimed to let our congregation "be the Church" in the given situation. And here I would like to throw in a thought for what it is worth, though it may be commonplace in the thinking of those who are daily concerned with lay training. That training of God's people cannot be considered apart from an awareness of the operation of the Holy Spirit in "giving gifts unto men". God's promise is that to every obedient church will be given the gifts appropriate to the tasks he calls on it to perform (some apostles, some pastors, some teachers). Therefore training in a sense is revealing God's gifts in the members of his Church. Gifts which will match the work to be done. And so lay training must always be closely related to the real work that God needs to be done and for which he is willing to strengthen and undergird his Church.

Given a new church in a new housing area the temptation is great to build up a successful church with well-attended services and thriving organizations. All the laymen who came to us from other churches knew that this was what was wanted and were willing to work for it. The whole orientation of their past church life had shown them that success meant numbers in church and a good balance sheet. Against this we kept on saying: "the test of the life of this church is not what happens inside the church buildings, but what happens in the parish, what new quality of life is to be seen there because of our existence."

To Serve the Parish

As a beginning we set out to "serve the parish". The most obvious thing to do was to gather as a congregation to discuss means of serving the people round about us. We used an evening service once a month and discussed the problems of the aged and the young, the influence of newspapers, the rise of juvenile delinquency, the needs of Indians, the conditions in refugee camps and the colour problems of Africa. And we often "did something about it". We sent letters to our member of parliament, or a deputation to a local councillor, or town official, or headmaster. Or we collected money or clothes for needy people across the seas, and so on. But we soon realized that although on paper we seemed to be fulfilling our remit, in fact we were not serving the people in our parish in the personal way in which they most needed our help. We were only helping them "at a distance" and very often not coming into contact with them to discover their real problems.

Our congregational gatherings were also a matter of deep concern for us. Attendance at the meetings was poor. Even those who took part hardly felt any sense of fellowship among them. Therefore we decided to hold, instead of the congregational gatherings, small meetings of church members in each elder's district. We must have seemed extremely vague about what the object of these meetings was. We said we wanted to be "the Church in the street"—whatever that meant. The only thing we were sure it included were service of neighbours in need and study of the Bible to discover God's will for us.

The meetings of these house churches take place in a house in the elder's area once per month. We stress that the elder should issue an invitation to every member in his area for every meeting, so that it does not become a meeting of a little clique who are interested in this sort of

thing but is a real meeting of the church. Let me give you the agenda of a typical meeting:

1) After the usual informal welcomes the meeting begins with a short prayer led by the elder (prepared or extempore).

2) Then the passage for Bible study is read (all have Bibles) and time given to think about it. The elder has already been over it at the Kirk Session meeting and may say a word or two about the background. He may also have a few questions to start the discussion going. At first most members were afraid of Bible study. Then they found it easy and wanted to go on all night airing their pet theories. Sometimes they were rather proud when they spent the whole evening doing little more than Bible study and having no time for the rest of the agenda. This is a typical church attitude—that there is virtue in doing Bible study in itself. But of course it probably meant that they were not facing some other responsibility fully and we had to remind them that Bible study should be limited to 30-40 minutes.

3) Then there is a roll call. The elder reads over the list of members for the area to see if any are in need. This leads to brotherly care for the sick, the aged, the blind, the young, etc. It also provides a quick way of knowing whether a person has been “dropping out of things” and has not been around much—in which case his fellow-members can go and see what is wrong and help to bring him back.

4) There is service of the neighbourhood. Is there anyone in the street, be they Protestant or Catholic or Communist or Jew—anyone who is in need? It is seldom there is no one, though we discover how easy it is to forget about the family next door, we have become so used to their problems. Sometimes it is straight-forward help, visiting the sick, helping the widow, the unemployed, the man off work through sickness. Often it means taking round a parcel of food, butter, eggs, sugar, tea. Sometimes it's more difficult: dealing with a man who is an alcoholic, the neurotic woman ostracized by her neighbours, the returning prisoner, the wife who has got into hopeless debt, the adolescent who has gone off the rails, etc. But in each case the church in the street tries to show it cares and expresses the love of God in a quite practical way. And how often when we try to help in a practical way the opportunity is given of talking of the deeper convictions we have.

5) After a cup of tea an opportunity is given for any general discussion on any subject of concern to those present—maybe local working conditions, or education, or teenagers. This allows anyone in the group who is worried about some matter to bring it to his fellow-Christians for their help and guidance.

6) Then home-going prayers. And I believe the real intercession for the parish goes on in these groups rather than in the more formal statements on Sunday. All that we have been thinking about and all the people we are trying to help come naturally into our prayers.

The elder is always the chairman of the meeting and though the minister is present as often as possible, he takes a back seat so that it does not become a question and answer session with himself.

New communicants undergoing instruction for confirmation are invited to the meetings and occasionally neighbours who are not members of the church come along and take part in the discussions, and even come into the Church.

Training of the Elders

The monthly meeting of the Kirk Session which normally deals only with business became the "briefing meeting" for the elders preparing them for their leadership in the house churches. Of course the training was principally needed in the leading of the Bible study but there was also discussion about how to conduct a meeting, how to deal with awkward cases, and a sharing of ideas about how the house church could operate more effectively.

There was also from time to time a request for courses in the basic doctrine of the faith. These elders could not get by now with a superficial knowledge of the faith. They were being asked too deep questions and they accepted a responsibility for finding out the answers for their people.

We soon discovered that the biblical plan of going out two by two applied in this work and most of these house churches are now run by two elders co-operating with each other. This makes it easier for them and also strengthens the bond between them as they work together, and support each other. Altogether there is a new sense of learning together and of teaching each other, or rather learning from each other in a quite informal way, which is perhaps the best way for older people to learn.

We also found that this job gives the elder a new status. The office of the elder has been greatly respected during Scotland's history, but it is today only a very faint reflection of what it once was. Most elders have the feeling that it should mean more than just dealing with the routine organization of a congregation. The house church gives the elder a new status both in the congregation and in the people of his district. He becomes the person to whom the people will go with a problem or difficulty. Elders themselves say they know this is what they ought to have been doing all along.

Training of the Congregation

Of course this applies only to those who attend regularly and that means not more than twenty-five per cent of the congregation. One of the exciting things however has been to see the growth of people of quite outstanding ability and perception in the house churches. Men who reveal a depth of understanding in the Bible study and are of course all the time training their fellow-members; women who show remarkable ingenuity in getting round obstacles and caring for people; people on the fringe of the Church who come into their own and bring a refreshing breath of unconventionality to a Christian gathering.

The basis on which we work is not essentially different from that on which we started: service and Bible study.

Service: Neighbourly service is still one of the greatest factors in the mission of the church. It is the one essential thing by which the world recognizes whether you are Christian or not.

Some years ago a Glasgow minister was approached by a group of Quakers who wanted to do some work in his "down-town" parish. He directed them to a block of slum tenements and suggested that they go in and clean them up and get essential repairs done. They set to work at weekends with pails and brushes and paint and nails, enlisting the help of the occupants. Three weeks later the minister was walking through his parish one Saturday afternoon when a man (a local man) asked him "Where are the Christians working this weekend?"

Said the minister: "The church has existed in this parish for over 300 years but they have never called us Christians. Now a bunch of men come in with pails and brushes and immediately they are dubbed 'the Christians'." Unfortunately I cannot say that the people of the parish now see the members of the house churches who undertake this sort of work as Christians. They see it as arising out of the kindness of individuals because they do not think of it as part of the work of a church. I would like to emphasize the importance of service however in such groups. Otherwise they can very easily become pious and inward looking.

Bible study: One of the great discoveries of course for the laymen was that Bible study could be so interesting and rewarding. They always took it for granted that it was dull. One of the great discoveries for the minister was the realization that in the Protestant Church (of all places) the layman had no opportunity of getting down to the problems that face him in the Bible. The other conviction that we now have is that Bible study of itself creates fellowship. The Bible forces men to be honest, to confess their doubts and to expose their problems. And immediately someone has done that in a group they are putting their trust in the other member. It is like sharing a deep secret with someone.

We expected fellowship to arise out of service. We found it also in Bible study, where you have a committed group. No longer was there a problem of how to inject fellowship into a congregation. For those who attended the house churches it was inevitable and in many cases became a very real and costly thing.

And there grew up a new understanding of the Church. No longer was it down there in that building. "Now we feel the Church is up here in the street", said a member of a house church to a BBC reporter recently.

The house church of today is not of course the whole Church. I think we see the so-called house church in its true perspective if we see it as one of the attempts to relocate the Church in this generation, as an American writer described it. I believe that this problem of relocating the Church is one which is central to our whole missionary effort.

If I might return to a point made at the beginning, my conviction that in these groups was to be found the true Church, arises not so much because in them I have seen the word truly preached, though I have seen that, nor because I have seen the sacrament truly administered, but rather because I have seen the Spirit giving gifts to men and in a group faced with a difficult task choosing someone—sometimes a most unlikely person—for the job which needs to be done. This I am sure gives encouragement to those who have responsibility for lay training and should serve to comfort us and convince us that we do not work alone.

THE DIFFERENCE BETWEEN A CHRISTIAN AND A HUMANIST

REV. B. R. BATER

The contemporary Christian is probably a more humble and less self-deceived individual than his earlier counterparts. He knows how many skeletons have turned up in Christian cupboards, and how many dubious motives lurk in the shadows of his noblest actions. He is more guarded in his claims to goodness.

But the assumption of a virtual Christian monopoly on goodness is

deeply imbedded and not so easily displaced. Is it not a fact that Christianity triumphed over all its early competitors not only by out-arguing them but even more by out-living them? And if a Christian is not one who has "received power", a power displayed in ethical living we could scarcely be sure that we wanted to claim the name. These convictions provide some clues for the reserve with which we Christians praise virtue in the contemporary humanist. We find it hard to rejoice at its discovery. We have all known someone, or even a great many, who profess no faith, but whose style of life exhibits such a consistent ethical seriousness, as well as acts of uncommon selflessness that we are humbled by it. Instinctively we search for a flaw. We point out (rightly enough) that such a person is often living off of the interest of Christian Capital, or that he is inconsistent in holding on to morality after he has abandoned its source.

But do we need to be so niggardly? If all truth is of God it is hard to believe that he wishes us to discredit the truth about the non-believer's goodness. There is a bit of the mentality of Jonah in all of us: Nineveh has no right to be less black than I depicted it. The gift of power has been given to the Church, but God has not so crippled himself as to be powerless outside the fellowship of those who recognize the source of their power. In a way it comes down to this, that the humanist is caught in the strange bind of having to take full credit for his goodness. He has no one else to say thanks to. The Christian is one who knows who to say thanks to for whatever goodness he has been given, and who can be just as spontaneously grateful for the mighty works performed through those who do not know anything about any belief that they have.

IX

Youth in a Changing World

THE PLACE OF RELIGION IN THE UNIVERSITY

(From an Article by JAMES ALFRED MARTIN, JR., in "Christianity in Crisis")

What are the distinctive functions of the university in the modern world? In a day when people of all cultures are looking to universities for solutions to a wide variety of problems and for an infinite number of services to society this question is of fundamental importance to political, religious and educational groups.

In countries where vigorous nationalism is on the rise, the university is regarded as simply an arm of the state. Religious bodies, recoiling from the secularism implicit in this view, frequently seek to make the university an agency of a worshiping community, concerned with the propagation of its faith. Actually, universities may best serve both the state and religious bodies when they are free to be themselves and to pursue their distinctive purposes with integrity and autonomy, whatever may be their means of support.

On the other hand, if universities are truly to be themselves, they must place the study of religious traditions in the mainstream of the general educational experience and make adequate provision for scholarly re-

search in the field of religion. When they fail to do this because of fear of reactions from political, religious or other groups, they evade their responsibility and compromise their autonomy.

Free Inquiry and Criticism

Whatever else the university may do, it has a threefold obligation with respect to the past, the present and the future: (1) It must transmit and enrich the cultural heritage of experience, knowledge and wisdom; (2) It must prepare qualified members of society for more intelligent and creative participation in current life; (3) It must function as a free critic of received values and present practices in the light of the major alternative visions of human destiny. None of these goals can be accomplished without provision for widespread and critical study of religious traditions.

If there is concern about the transmission of cultural heritage, then we must make adequate provision for accurate and perceptive knowledge of the religious traditions that have been a part of that heritage and have helped mould it. It should be clear today, even as it has always been clear in principle, that this means generous access to knowledge of all the major philosophical and religious traditions of the world, and not simply to those of the host culture of a particular university.

The past culture of the entire world is now in fact the past that is prologue to our future. As a group of distinguished educators and statesmen expressed it in a recent report:

We have learned in new dimensions the ancient lesson that scholarship cannot pretend to universals while failing to encompass the experience of man in his multitude of cultures.

Furthermore, no one can pretend to have adequate knowledge of current society who is not informed about the major religious traditions that underlie and express the perceptions of life of multitudes of men and women; and the beliefs, practices and principal institutional structures of the religious bodies that play significant roles in contemporary life. "Vocational" training that neglects to ask the question "vocation for and to what?" and to consider the views of vocation stemming from religious traditions is woefully incomplete.

It follows also that the freedom and range of the university's creatively critical function is restricted to the extent that it fails to entertain and to present for responsible consideration the major visions of human destiny that command the allegiances of significant followings and compete for world decisions today: "Western" Humanist, Hebrew-Christian, Muslim, Hindu, Buddhist, Marxist, Neo-Confucian, or so-called "scientific" or "secular." In brief, whether the emphasis falls on transmission of the past, intelligent illumination of the present or relevant visions of the future, knowledge of religious traditions is of central importance. To the extent that such studies are omitted or neglected, the university is not achieving its distinctive purposes.

Religious bodies require the broad and free inquiry and criticism of autonomous universities (whether these receive funds from churches or states), and universities need the perspectives of transcendence and the particular expressions of these in worship and practice, which are the unique concern of religious bodies. Political institutions need the free inquiry of universities and the celebrative and prophetic action of religious bodies as much as the latter depend upon the ordering of private and public life through law, which is a distinctive function of states.

But where universities fail to engage in adequate and appropriate study of either political or religious traditions, they fail in their universal mission to serve the complementary goals of religion, politics and education. *What a university does about the study of religion is an excellent indication of the extent of its autonomy.*

American Practices

In most tax-supported universities in this country some provision is made for the study of religion. There are no sound legal or educational grounds for not extending and enriching these offerings, either through the addition and correlation of courses in existing departments, or in separate departments of religion where a distinctive focusing of methodologies may be brought to bear upon specialized subject matter, or—preferably—through both approaches. Yet the paucity of courses in many state universities, the virtual absence of any significant offerings in some major institutions, and the ambiguous provisions for study in some through independently supported chairs or schools of religion suggest that we are far from clarity and adequacy in this increasingly crucial sector of American higher education.

Church-supported institutions are more likely to have relatively extensive programmes in religion. In many of them, however, the programmes reflect an inappropriate provincialism and professionalism. Frequently there is failure to distinguish between: (1) *religious education*, understood as instruction in and espousal of the tenets of a particular religious tradition—which, along with the celebration of faith in acts of worship and social witness, is an appropriate function of religious bodies; and (2) *education about religion*, or the critical and scholarly study of a variety of religious traditions, which is an appropriate and necessary task of educational institutions engaged in the transmission, criticism and enrichment of culture.

In some privately supported colleges and universities the place and extent of the study of religion is better understood and more adequate provision is made. However, in many of these also the special interests of faculties and supporting and governing bodies are reflected in the curricular provisions for study of religion.

THE YOUNG IDEALISTS

(From an Article by ARNOLD BRUNER in the "Toronto Daily Star")

To hear most people above 35 tell it, today's youth is as far from idealism as the Frug is from the foxtrot. On all sides come the complaints that kids today are self-centred, concerned only about getting a cushy job with maximum benefits, having a good time, and equipped with more spending money and gaudy equipment like cars than is good for them.

It will therefore come as a shock to such gloomsayers, but a visit to any university campus in the nation will prove that our young people aren't all a batch of selfish, sex-happy scatterbrains. Instead, you can still find idealists among the young—those who go out of their way to achieve social goals never dreamed of by their elders, seeing sights, tasting adventure and often risking peril along the way.

Today's Young Idealists are of a different breed from the socially conscious youth who took up causes and did things back in the 1930s. Then the available causes had political tinges—usually leftist—and the volunteers could, and would, articulate almost by rote why they had decided to try to fix the world.

Now, the world has become too complex for ready solutions. The Young Idealist even crosses oceans and risks personal danger to do things, but he explains his actions in humanitarian terms not political slogans.

The University of Toronto, with its enrolment of more than 21,000 students, has one of the largest collections of Young Idealists in Canada, if not the largest.

Labor for Literacy

John Wood, at 24, is a bearded graduate student who in the past five years has had his nose bloodied by illiterate labourers at railway camps in Northern Manitoba, taught English by gaslight inside a mud and dung hut in western India where he also achieved the first local "integration" of Untouchables with caste Indians, has hitch-hiked around the world in eight months, and has "done" Japan for a month on 18 cents a day.

Why?

"I just got interested," John said, searching his mind for motives, as most of these young idealists do. "You're certainly not in it for the money. You're in it for the experience and humanitarian reasons, I guess."

John got his first "experience" with Frontier College, an organization which sends university students during summer to work side by side with labour gangs in isolated areas in Canada, then conduct classes at night.

"My first summer I worked with a pick and shovel on a CNR gang near Churchill, Manitoba," John said. "The deal was you worked 10 hours a day, then taught in a boxcar affair for three hours as soon as supper was over."

On his first night, John found himself billeted with 16 rough-and-tumble men who spoke sneeringly of him as "the professor" and forced him to watch the rape of four Cree Indian girls in the cabin.

"It made me aware that there are a lot of problems in this world—alcoholism, illiteracy, homosexuality and poverty. There are some men you never get through to. But if you work harder than the rest and take your bumps, you gain the respect of some others.

"You also find there are some guys who look for leadership and something more than their dismal existence and smelly bunks."

John Wood spent a second summer with Frontier College, this time in Newfoundland, and then took a look at his own life. He decided to go join Canadian University Service Overseas.

He was assigned to India in 1962, by CUSO—the distinctively Canadian version of the U.S. Peace Corps, which predated the U.S. venture by some years. CUSO now has about 160 newly graduated Canadians in about 25 countries, and next fall is expected to send about 200 more into "the field."

John became almost East Indian, adopting local dress, learning the principles of Yoga, and becoming fluent in the local dialect. He endeared himself to the farmers of his village, by helping to "till" the soil, smashing lumps of clay with a sledge hammer.

Although his main work was teaching English, he became disturbed by the wretchedness of the completely segregated Untouchables in the village. One day he created an uproar when he walked into the Untouchable section to disprove the local myth that anyone who did so would be killed with snakes by a goddess.

Later, he marched eight brave Untouchables into the caste section of the village. "Little Rock was nothing to what went on there," John

recalled. "We were attacked with sticks and stones, dogs barked and women went screaming into their houses." But the end result was an "integrated" school with Untouchable and caste children sitting side by side for the first time to learn English, mathematics and science from their Canadian teacher.

Seeking a Way to Peace

Marjory Sobol, who is 19, can't help feeling an emotional tug whenever the plight of the North American Indian is discussed by her fellow students. Marjory's mother was an Ojibway, her father white.

A first-year arts student, she is aware that she is one of the few women of her mother's race to attend university in Canada. And it is largely due to her own achievements: Eight firsts out of nine subjects in Grade 13 earned her an Ontario scholarship and bursaries.

Marjory believes she may have a future role to play "as an intermediary force between the Indians and white society," but right now she wants to do what she can to prevent the world from being sucked into a nuclear war.

During the recent Christmas holidays, Marjory spent five days in Regina debating "social issues in the nuclear age," under the auspices of CUCND—the Canadian Universities Campaign for Nuclear Disarmament.

"I discovered there's an awful lot for me to learn," she said. "I have to be aware of what's going on in the world. I have to know about Viet Nam and the Congo.

"I can't say I'm a wholehearted pacifist, but the non-violent approach to life is very basic. To me, it's closely allied to Christianity. I am a Christian and it's close to my philosophy of life."

"I think you have to reach individuals before you reach a mass. To reach the mass you have to change institutions. I realize now that before I can be effective I must learn and read an awful lot, and take it step by step.

"I don't want to become educated just to get a degree and settle down to intellectual oblivion."

Work in Jamaica Slums

Carol Hogg is a 22-year-old blonde who becomes quickly impatient with people who suggest that "underdeveloped" countries need help.

She was in the Caribbean as a Canadian "peace corps" volunteer in the summers of 1962 and 1963, to do youth work in Jamaican slums with the Y.M.C.A.

"I found the people the same as you'll find anywhere," Carol said, "I don't think they needed help. I don't think they need help today.

"People say Jamaica needs industry to survive. But that's just saying they have to conform to our way of life to survive. I can't see why Jamaica can't be allowed to survive without changing its way of life."

A fourth-year student majoring in history but who wants to be an artist, Carol Hogg believes a volunteer should go to a poorer country seeking help, not anxious to give it.

"What they need is confidence," she explained. "You could give them more confidence if you arrived from Canada and said, 'I have nothing—I am counting on you.'"

"The mere fact that you present yourself in the same situation that they are in might have a psychological effect. They need to help someone else."

Of what practical value would this approach be?

"It's not practical," Carol smiled, "that's why I'm an idealist. When I was leaving for Jamaica I asked Guy Arnold, one of the founders of the overseas volunteer movement, 'Guy, what am I going down for?'"

"He said, 'You're building bridges, just remember that.' I figured it out on the way down. I told myself I'm trying to build a feeling between two countries."

"I still get letters from my friends there, and I find myself searching the newspapers for items about the Caribbean area. I feel like a Caribbean ambassador. That's kind of an intangible bridge."

A Future in Foreign Aid

Oswald (Ozzie) Schmidt was born in Germany and came to Toronto with his family when he was 12. Now 25 and working toward a doctorate in industrial engineering, he has been a delegate to model UN assemblies in high school and university, spent two months in Algeria, and now helps to select young people to go overseas with CUSO.

"I want to be of service of some sort," he said in the comfortable warmth of the common room at Massey College where he is a junior fellow. "I don't want to give alms. There is still strife and war, and useless destruction that doesn't appeal to me. So I'm doing something about it. The ideal I'm working toward is world peace. I suppose everyone I'm involved with is working toward a harmonious world to live in."

Ozzie's experience with the model UN assemblies left him with a high regard for the ability, intelligence and social consciousness of Canadian students. When he became a CUSO worker he felt that he was not ready to serve overseas, but knew it was necessary for him to see a "developing" country.

He was selected last summer to attend a World University Service study seminar in Algeria made up of 43 Canadian students and five professors. He learned quickly what young Canadians are up against in many overseas countries.

"The heat there is the main practical difficulty," he said. "It has a funny way of affecting your drive. My own initiative failed. At one point I felt just like sleeping."

"The other thing I learned," says Ozzie, "is that attitudes toward foreign aid can't be decided in black and white terms. I saw that money alone is not the answer. First, you have to have people who know how to use it. You need education. You need a vigorous exchange of personnel. There must be more of a partnership."

Ozzie says he is considering a career in foreign aid.

"I want to be useful in bringing about a change in conditions toward the improvement of people," he says. "The young people I work with feel the same way. All those who have come back from overseas bubble about the first step in achieving harmony."

Work for Civil Rights

Diane Burrows is a pretty 22-year-old Belleville native who's already gotten newspaper mention because she risked her life last summer by going down to Mississippi in a campaign to persuade southern whites to work towards equal rights for Negroes.

The path that led her there began during her early university years when, as she put it, "I got the feeling that the problems of the world affected me directly."

She first went to the West Indies under the CUSO programme, and was there when four Negro children were killed during a race bombing in Birmingham, Alabama.

"In the photographs they looked just like the children I was working with," she said.

Diane is now on the local staff of the Student Non-Violent Co-ordinating Committee (SNCC). Last summer she was in Biloxi, Miss., with 25 other white students when the three freedom workers were murdered near Philadelphia.

"We were constantly reminded by SNCC leaders that we were in danger," she said, "but not one of us left."

Diane and her group attempted to find moderate whites in Mississippi, the one southern state with no clear voice of moderation. They also tried to communicate with "poor whites," to persuade them that the Negroes were their natural allies, not their enemies, in a system which sets one deprived group against the other so that both can be exploited.

She also helped with Negro voting registration and in the "freedom schools"—unofficial schools which are providing Mississippi Negro children with a "real" education for the first time.

"I want to go back very much," said Diane. "But there are 150 SNCC kids down there now with no money—not even enough to buy toothpaste. Right now it's better for me to stay here and help raise money for them rather than add another mouth to feed."

"Nobody can stop the movement because Mississippi is only symbolic of all the places where people are sitting back and doing nothing about the de-humanizing process."

"This involves the whole world—and Canada, too. There is exploitation here. Discrimination against Indians in the cities is fantastic. And I remember an incident in Belleville when a Negro girl from the West Indies was invited to a party and overheard someone in the next room say: 'Who let the nigger in?'"

"You could just see all the weight crushing the people of Mississippi going through her mind at that moment."

Teacher of Art and Religion

John Sewell has a law degree but may never practice law because he believes he can achieve a better understanding of our culture through the use of English literature and a knowledge of religion.

At 24, he is a graduate student involved in too many "outside" activities to get tied down to a law office. Among his interests are organization work for CUSO, writing art reviews for *The Varsity*, the undergraduate newspaper, and painting.

But his most remarkable venture is teaching a group of boys from a workingman's district in east end Toronto.

"I try to inculcate the fellows with culture," he said. "I'm trying to get them to take one step back and look at the culture they're involved in. I don't know whether it's helping them, but it's making them look around more."

John meets with the boys at Calvary Baptist church and exposes them to the history of art, architecture and literature, including poetry. Religion is also discussed considerably by the group.

"I'm trying to give them a liberal view of religion," he said, "so that when they get to university they won't accept right off the atheistic viewpoint that prevails there. I'm hoping they'll stick around long enough, and maybe develop an outlook that could result in worthwhile changes."

"My aim in life at this moment is closely linked with theology—so that perhaps I can understand our own culture some day. I don't see any point in understanding other cultures until we understand our own."

John Wood, the graduate student first mentioned in this roundup, does not pretend to be a spokesman for Canada's Young Idealists. But the mysterious thing which drives all of them can perhaps be summed up best by his evaluation of his own experiences in India.

"Our fathers fought wars. We've got a war too—a war against want, ignorance, disease and futility. It has just as horrible consequences.

"Somebody has to be in countries like India to continually say 'there is hope.' The sense of futility is a destroying thing. Someone has to be out there to do some kind of leading and provide some sense of optimism."

A CHRISTIAN APPROACH TO SEX

REV. G. B. MATHER

It is said that a "revolution" in sex attitudes and behaviour is taking place today. The exact extent of the "revolution" is hard to determine and it is easy to be misled by journalistic exaggeration. Nevertheless, a widespread change does seem to be in progress. Traditional standards are being questioned and rejected, and no clear new standards have emerged. People are becoming confused by conflicting opinions. It is quite possible for the individual to be guided by one code but be punished under a different code. For many modern folk sex is a problem and for some it is an anguish and a dilemma. All of us are affected in some way, whether from personal concern or from family and social responsibility. What is involved in a Christian approach to sex?

Sex Is a Part of Life

Jesus' critics once came to Him with a particular question of sexual or marital behaviour. Jesus turned the question back to them and they were able to give an answer out of the Mosaic law. But Jesus pressed the discussion back beyond even the Mosaic law to the creation of mankind; He led his questioners to view the particular problem in the light of the divine purpose and the fundamental character of humanity. "From the beginning of creation," he said, "God made them male and female." (Mark 10: 6) From this source Jesus then drew forth a guide to conduct and an answer to the question.

In harmony with Jesus' attitude and manner of reply we can conclude that a Christian approach to sex involves not only rules but a total perspective on life, with the proper feelings, motives and principles that flow from this perspective. Jesus reminds us that sex is a part of life, not a thing in itself but a component. More accurately, sex is a *function* of life. We distort our emphasis if we focus too sharply upon sex and fail to keep the completeness of life in mind. There is something out of proportion, something *unwholesome* (in the exact sense of that word) about the modern discussion of sex. The word "sex" itself is foreign to the Bible and smacks of this modern distortion; this is not to suggest that it be avoided but that it be kept within the context of life as a whole.

Jesus' approach similarly inculcates wonder and reverence. I have been in the custom of reading the passage quoted above to couples before marriage and it seems to fit the situation beautifully. Jesus' words not only present sex as a part of life, but they portray human life as belonging in a divine pattern. Jesus probes beneath the levels of customs, conven-

tions, conflicting standards, problems and emotions to that quiet sphere of divine will and human destiny from which healing for our human perplexity can come.

Sex in Perspective

A perspective that overcomes the modern distortion can be presented in a series of points:

(a) *Love is the salvation of sex.* Sex unenhanced by love is sub-human and probably perverse. This can be asserted without confining ourselves too narrowly to a particular interpretation of love. Romantic love has been a tremendous factor in the life of the western world, though less prominent in some other cultures. Christian moralists have often pointed out its inadequacy but they might well speak a word in its defense now that there seems to be a prospect of its rejection as too spiritual and too demanding for the modern mood.

(b) *Friendship is the salvation of romantic love.* Friendship adds common interests and purposes to emotional attachment. (In this connection *The Four Loves* by C. S. Lewis is enlightening.) It is not trite to say that a husband and his wife should be friends. Nor is it superficial that among adolescents there is a regrettable shortage of "boy friends" and "girl friends." An attachment where friendship precedes romance is most likely to endure. No objective person could see much future in a particular marriage where it is reported that the bride and groom did not even speak the same language.

(c) *True love implies responsibility.* Paul Ramsey reminds us that "I love you" may simply mean, in all sorts of subtle ways, "I love me, and want you." But this sort of self-centredness needs to be exposed and rejected in favour of a responsible love. There is a great demand in the vow "for better, for worse . . ." but there is glory in the responsible love that accepts and welcomes that demand.

(d) *Divine love is the salvation of human love.* Human love is like a vessel that can overflow only when it has been filled. To the extent that the demands of a responsible love are encountered, the inadequacy of human love alone is manifested. We begin to realize our dependence upon "God's love . . . poured into our hearts." (Romans 5: 5) Love in the distinctive New Testament sense is the love that overflows from God to man and from man to man. It is the love that seeks to give rather than to possess.

Love in Youth and Later Life

Young people bear the brunt of the stress of our unsettled age. They must cope with changes in bodily structure, glandular function and emotion, and they must "find themselves" in a world dominated by adults. Youth is a time for the most crucial decision of life, yet it is precisely the time when experience to guide these decisions is meagre. It is a normal period for idealism, high hopes, aspiration and romantic dreams. The challenge is to find some solid foundation for idealism, to avoid the errors of inexperience and to begin making dreams come true. For youth the relationship of the sexes is an area of both promise and hazard.

I once heard a young man tell of times of personal stress and temptation when the only thing that had kept him straight was his thought of himself as "a person who is going somewhere." Momentary pleasure needs

to be weighed against long term effects, and relationships need to be seen in the light of responsibility to one's self and to the other person. In working out the issues young people should help and support each other. They also need the support and counsel of parents and other adults. Contact across different age levels is the natural way in which experience can be brought to bear upon the decisions of youth. Hostility between age levels cuts off this normal contact. Young people can be expected to resist adult dominance, but rebellion by the use of sex, pregnancy or early marriage is bound to have disastrous results. It has been said a person is mature when he is neither dependent nor defiant. Marriage requires this kind of maturity.

Middle age calls for adjustments of its own. Physical, glandular and emotional changes take place and vigour normally declines. Family responsibilities may become heavier or with the growth of children they may almost disappear. Occupational duties may increase or decline. Monotony in the marital relation may lead a man or woman to look around for renewed interest. Unmarried persons encounter the prospect that marriage is now unlikely. Some must adapt because of the loss of a mate through death or divorce. For many the need for self-control is not yet past.

But there is a spiritual hazard more likely to occur though less likely to be recognized. All too often attitudes harden, prejudices become stronger and zest in life ebbs away. A sense of guilt, conscious or unconscious, corrodes the soul. A middle-aged person sometimes begins to look upon modern developments with a jaundiced eye and to deplore the way things are going. Or he may attempt to dominate young people and become alienated from them.

In this situation a person requires self-control of a different sort. He needs to understand his own feelings as well as possible, to maintain poise and to avoid too highly charged emotional influences even as a wise youth would avoid too much erotic stimulation. This is a time to broaden contacts, to open up avenues of communication, to learn to listen to others and to see life in fuller perspective.

Love and sex are not left behind in later life. What has been written about the needs of the middle-aged may still apply to the old. We seem to be averse at any age to attribute romantic or sexual interests to persons older than ourselves, but we would be wiser if we understood and respected the frequent continuance of this life urge into the later years.

Abiding Principles and Changing Conventions

We have referred to the manner in which Jesus replied to the question on divorce by pressing the discussion back to first principles and by eliciting therefrom a guide to conduct. We note a similar approach when the scribes and Pharisees brought him a woman taken in adultery, reminding him that Moses had commanded such to be stoned. In the first instance he had disregarded the Mosaic regulation in favour of leniency, though still upholding the seventh commandment. In each case we see a deep and reverent concern for human life and for the fundamental principles of morality, combined with a freedom to reject tradition and bring forth more adequate guidelines for present conduct. This freedom must have seemed to many to constitute a dangerous precedent and a threat to the moral order. It is doubtful if we realize the implications of Jesus' approach for our time: if we did we would be more concerned for basic truths and less threatened by the decline of some of the harsher sex conventions we have inherited.

In Christian Morals Today J. A. T. Robinson, Bishop of Woolwich, points out three sets of polarities in Christian ethics: fixity and freedom, law and love, authority and experience. He maintains that there is a constant, though variable, tension between these poles. But he believes that traditional morality has stressed fixity, law and authority to such an extent that this has become a deeply ingrained habit of thought and action, an almost automatic response in any contentious issue. On the other hand he sees what is popularly called "the new morality" placing its emphasis upon freedom, love and experience. He believes that both approaches are valid, and that proponents of each are sincere and well-intentioned. But he thinks that the two camps constantly react against each other in alarm and thereby lose the power to communicate with each other. He therefore attempts to interpret between the "new morality" and the old, and calls for a general increase in openness between contending parties.

It seems to me that Robinson is fulfilling a function much like that of Jesus in the incident referred to above. I am of the opinion that a great deal more attention should be given to this position in our time. We can readily grant the presence in our society of a good many libertines and a host of others who from self-interest contribute to our moral confusion. But every challenge to traditional standards is not to be dismissed as insincere or irresponsible. Those who ought to be most interested in the "the new morality" are mature persons with a concern for youth.

Robinson says that "we assume too readily that God is in the rocks but not in the rapids." He would have us see God in both, and he would have us go forward in the assurance "not of a fixity impervious to change, but of a faithfulness promising purchase over it."

A COMMON SENSE SEX CODE

(From an Article by ROBERT E. FITCH in "The Christian Century")

A common sense code of sexual morality is all that is left for young people today. Indeed, it is all that is left for Christian young people when their elders answer their most pressing questions only with loose discourse about the "liberating power of the gospel" and how "in Jesus Christ we are freed from myth and from law."

Certainly common sense affirms the primacy of love. But it does not envisage love as a dangling emotion without organic connection to the larger realm of thought, feeling and action which makes us whole as human beings. Common sense will always prefer the flat Yes or No to the ambiguous "Who knows?" The flat answer at least offers alternatives to action and occasions for significant inquiry. Because we are all sinners and fall short of the ideal, the practices of charity and of humility continue to be in order. But it is not charity to teach that you can be a person without having principles; and irresponsibility is a hypocritical substitute for humility.

Herewith, therefore, a code—and let us not be afraid to call it that!—for sexual morality today:

(1) *Either you control sex, or sex controls you.* Needed right now are bigger and better inhibitions. Let no one be afraid to speak to young people today in this manner. It is a message they have not heard in a quarter of a century, and it will come to them with all the charm of

novelty. Currently they have a respectful awareness that they must curb their appetites for food, drink and tobacco—this message comes to them with all the authority of science, of the federal government and of the beauty parlour. Surely there is something ludicrous in the nation that while liquor, cigarettes and ice cream must be put under the most strict and rational controls, sex, on the contrary, is something to which you may help yourself when, as and if you please.

At the same time there is needed a recovery of the sense of personal responsibility. This means giving up the perpetual alibi of the environment. We are told, for instance, that it is hypocritical to tell young people to practice self-control when they are surrounded by solicitations to license by all kinds of commercialized sex. But they are equally surrounded by solicitations to license in eating, drinking, smoking, and in buying automobiles, clothes and cosmetics. Besides, I remember vividly my first parish, years ago, on a barren midwestern prairie, with no magazines, no movies, no radio, no TV, no advertising, no commercialized sex—with nothing but dust storms, travelling evangelists, circuses, gumbo mud and wild oats instead of wheat for a crop. Here there was an even greater temptation to license in sexual activity, simply because there was nothing else to do. One way or the other you can always use the environment as an alibi—if you don't ever want to grow up to be a man.

Nor has personal responsibility disappeared because now you can depend on the pill. There may be an infallible pill, but, as every doctor knows, there is no such thing as an infallible patient. The proportion of persons with enough disciplined regularity of habit to take a prescribed pill at the specified time, without fail from day to day, is scarcely as much as one in 25. When impulse and passion are mingled with the business, then the proportion must be even lower. And in this sort of thing, a miss is as good as a mile.

So either you control sex, or sex controls you. It may control you by forcing you into parenthood or marriage or a job before you really want any of these things. Or it may control you more subtly by clouding your judgment of members of the opposite sex, so that you do not turn to the kind of companionship you most deeply desire. Or it may trap you into an illusory romance where a temporary ecstasy of the senses is only a cover for a hunger of the mind and of the spirit. It's up to you!

(2) *Sex is for human beings.* To be sure, it is also for vegetables and for animals. Aristotle knew that. Sex is also for uncomplicated, primitive peoples—the idyllic South Sea islander of the poet and the cultural anthropologist. There is no question in my mind that such islanders are fully human beings. But when someone out of a complex culture—with high-strung nerves, an educated intellect and sophisticated senses and emotions—tries to put himself back into the simpler pattern, there will be nothing idyllic about him: he will become less than human.

Let each creature, then, take sex according to his own order and degree. We must take sex according to the order and degree of our own humanity. And what is it that makes human beings human? The Greek answer is intelligence; the Christian answer is love. Sex for us as human beings has to be blended with intelligence and with love. But intelligence as disciplined inquiry into truth, as Socrates knew it, and love as the highest spiritual excellence, as St. Paul spoke of it, are something more than a mere impulse of curiosity or a sudden leap of lust.

The tragedy of contemporary civilization is the way it has exalted sex and debased love. It has not known how to hold them together because it has not known which should be in command nor even what is

the true character of the commanding principle. For this reason contemporary literature—on stage or in the novel—is marked by the absence of true passion, which I define as a deep and powerful emotion attached to a worthy and ennobling object. Instead, we have hysteria, violence and tantrums or grunts, snorts, groans and shrieks. Perhaps this would please a Kinsey, who had a scarcely concealed resentment against religion (love) and higher education (intelligence) because he wanted us all to get back to the simpler animal condition. In any case, when we take our sex we must decide whether we take it as pigs or as people.

(3) *Sexual compatibility is not the essential in a happy marriage.* This statement will scandalize the sentimentalists of sex. But let us look at the facts. Theoretically there are four possible combinations: happiness, with sexual compatibility, or without it; unhappiness, with sexual compatibility, or without it. Only two of these cases supply critical evidence.

Can people be sexually compatible and still develop an unhappy marriage? Obviously, yes. The fact is that the ordinary normal person is capable of having physically satisfactory sexual relations with millions of members of the opposite sex. The difficulty arises when he discovers that that is the only satisfactory relationship he has. When that discovery is made, the sex relationship itself degenerates.

Can people be sexually incompatible and still have a happy marriage? The answer must vary with the kind and degree of incompatibility. The important thing is whether the other factors in a happy marriage are present or absent. But any marriage counsellor knows that there are happily married couples whose experience of the usual consumption of sexual intercourse is limited or infrequent. In such circumstances it may still be possible to have children, to create a home, to develop a significant fellowship one with the other.

And here we are at one point where premarital experiments in sexual intercourse are radically misleading. Whether consciously or not, the participants tend to make an absolute out of the sexual relationship. But happiness in marriage depends still more on other factors. It depends on a love and a loyalty which can stand the long-range test for better for worse, for richer for poorer, in sickness and in health. It depends on the standards of craftsmanship (housekeeping, earning a living) and of morality (fair play, generosity, fidelity) that go into the mixture. And it depends on the degree to which the intimate communion of the lovers is enriched and corrected by higher and wider forms of fellowship. No premarital relationship can test these things, nor can any short-term trial marriage.

(4) *Sex is social.* In our society sexual relations may have their origin in the free choice and consent of individuals. But the outcome is always social. That is why there is no society whatsoever, from the most primitive to the most complex, that does not regulate sexual conduct by its folkways. This is true even with what may look to us like patterns of promiscuity—which, however, are socially defined and circumscribed in the most careful manner. Sex has a social outcome that is biological—in the form of babies. But it also has social outcomes that are vocational, economic, civil, political, aesthetic and religious.

The big deception that lies at the basis of premarital experiments is the illusion of the isolated individual. I still recall the ironic contradiction between the experience and the creed of a young social worker in the

case of an unwanted baby. Said the social worker in defense of her client. "But of course it's nobody's business but hers!" Nobody else's business—when a clergyman, a social worker, a legal officer, an adoption agency, foster parents and, in this instance, a good piece of the machinery of the United States government were involved in cleaning up the mess! But, says someone, let us leave out the baby. Very well, then, leave it out (when you can). The social consequences of the sexual intimacies of two persons are still enormous in extent.

Moreover, not only the outcome but also the test of satisfactory sexual relations is social. Love is not just a matter of the feeling of emotional sincerity or of the experience of a beautiful relationship consummated furtively at a one-night stand in a motel. Love may be initiated by two private individuals, but it is in effect a public transaction which must meet social standards. Nor does love even know itself as love until it has entered into community with groceries, the rent, a salary, taxes, civic responsibilities and religious forms of association. Moreover, what makes love a truly individual affair is precisely this social experience. As Thielicke observes, "Not uniqueness establishes marriage, but marriage establishes uniqueness".

(5) *"Sex is for persons." It is an ultimate evil to depersonalize sex. Being a person implies the full social context and also involves the genuine emotion of love. Yet people will still argue that sex can be cut off from its organic relationship to the affections and to the social order, and taken in isolation by itself. Of course it can. So can you cut off a hand or an arm or a head and take it by itself. But what happens to the separated organ, what happens to the dismembered person? If someone practicing such a dismemberment of sex argues "What I'm doing can't harm anyone else," then the answer ought to be clear. The dismemberment will not, at once, harm any but you—by gradually converting you into a selfish sensualist incapable of loyalty and affection for another.*

In Rostand's *Last Night of Don Juan* the devil, in the guise of a puppeteer, comes at last to bring the great lover to his reward. Don Juan pleads for more time, argues that he was always in love with his women, asks that his mistress be brought back to testify for him. As they parade past him each holds a mask to her face. He steps up eagerly to identify one and then the other—"Henriette! Louise! Jeanne!" But in each instance there is the tinkling laughter of mockery as the mask is withdrawn to show the mistake in identity, while the woman bows ironically and goes her way. Don Juan, with all his famous affairs, had never known a woman as a person. He had long ago ceased to be a person himself. And he had never really been in love with anyone—but himself and his own narcissistic sensations. So the devil takes Don Juan to his reward with the decree that one who has made himself a puppet in this life must be forever hereafter a puppet in hell.

And that surely is the heart of the matter. Sex must be a part of the self as a person. Like any other healthy appetite, it requires regulation and control. Nor shall we get the most out of it, or out of ourselves, unless we mingle it with those elements that are moral and spiritual and social, that call forth the highest in our humanity.

X

The Ministry in a Changing World

THE STRATEGY OF THE CHURCH IN THE SPACE AGE

DR. GEORGE JOHNSTON, *Principal United Theological College, Montreal*

Christianity—A Proselytizing Faith

I am concerned with the strategy and tactics of the Church in the area of Evangelism. At the very start one is confronted by a few voices that say: "In the space age on which we have entered *the Church should not look for converts from other faiths.*" This would not necessarily involve our withdrawal from a wide variety of technical services wherever we are invited to provide them: e.g., nursing and medical work, as now in Nepal; education, often within a State system controlled by non-Christians; agricultural, industrial or economic advice. What is involved is a deliberate recognition that the state of the world at this time demands tolerance and unity rather than divisiveness of any kind. There must be one world or we all perish.

It has to be recognized that these are not the voices of foes but of friends; not of Christians hitherto uninterested in the great enterprise of Christian Missions, but of missionaries. I suppose that they would not disagree with the mutual exchange of personnel between a Western Church and a Church in India or Africa. No, the one point is this: that Christians do not make an effort to convert the Muslim, or the Hindu, or the Buddhist. Instead they try to understand what makes one of these others tick, and what sort of culture arises from his faith. Professor Wilfred Smith, now at Harvard, insists, for example, that not one of these living faiths could have survived if it had not preserved a unique and valid way of apprehending ultimate reality. Each claims to be in touch with the Divine, and to provide modes of fellowship for men and Deity. I assume that there would have to be a corresponding self-denial in the other faiths, although it may be noted that Hindus are not missionary; only some Buddhists are; and Muslims in our time make little effort to proselytize.

What are we to say to this proposal?

Let us freely grant that the provision of technical services is admirable and necessary. There is no reasonable doubt that the West in particular is called on, within a Christian frame of reference, to share goods, services, money and personnel with the brethren who are rapidly pushing into the space age alongside us. Survival for mankind must be, from our Christian point of view, survival for all. And if that should finally mean emigration to other planets, so be it; man seems to be clever enough to arrange that, provided he is wise enough and decent enough to learn co-operation on an earth-wide scale. Hence, there can be no disagreement with the thesis that the Church or the Churches must more and more become partners with political and cultural and economic agencies, the World Bank, UNESCO, WHO, and so on.

My difficulty remains. *The Christian message as I understand it is proselytizing at its core. I cannot accept the Calvinist idea that God has elected some people to salvation, and will do so whatever we do or fail to do. Evangelism would seem to be a corollary of the claim that God's*

fullest and truest self-disclosure takes place in Jesus of Nazareth, the crucified and risen Lord. From the beginning disciples have asserted that the Resurrection Gospel contained at its heart a commission to witness. It was thus for St. Paul, for St. Peter, and for most of the apostles of whom we have knowledge—with but one possible exception, James, the Lord's brother. If this be so, then there can be no escape from the obligation to evangelize, to bring the Good News of God, the Gospel of Reconciliation, to men and women in every land and in every age, including the space age. Indeed we should have to export it with mankind to their planetary colonies in space. What we need to examine is the manner and the method of evangelism.

The Preacher

Traditionally, the primary method has been Preaching. But once more voices are raised in our day to suggest that Preaching has had its day. Perhaps this was essential for the synagogues of the Graeco-Roman world and the assemblies of Christians beside them. There were no printed books then, no audio-visual aids like our own; there were fewer means of entertainment or of killing time. So we have built up a tradition that the way to communicate the Gospel is by a form of words, a one man address before a captive audience in church, or a one man address before any folk willing to stop and listen. The world is full of too many preachers; and there are far too many sermons in circulation.

What shall a preacher say to this?

There is considerable truth in some of the things that are said: sermons can be terribly dull and boring. People today have a higher level of education and many resources denied to those of other ages. Their lives are full of a multitude of activities and they expect to use automobiles, jet planes, and hovercraft to move about from place to place with great frequency. In fact, Americans do not usually stay long in any one place.

But does this make any real difference in the field of evangelism to the imperative of saying a good word for Christ? How else can men and women communicate with each other? There may have to be less preaching of the pastoral type in church buildings, but there seems to be no alternative to having skilled and loving evangelists available to speak with those who have not yet encountered God in Christ.

Perhaps this is the moment to raise the question whether Mass Evangelism as practised hitherto, either by the medieval Friars, or by well organized modern Americans, Europeans and Australians, is worthwhile. In my judgment, they serve to stir up some of the faithful and to bring in, temporarily, a few from outside; but they are scarcely worth the money and effort put into them. They tend to offer a one-sided, inferior statement of the Gospel; in outmoded language and without the required apologetic wrestling with space age man's doubts and difficulties. It is often the narrow, literalist, and emotional type of believer who sponsors this kind of communication and takes part in it. Results do not justify our placing much reliance on it as a tactic for modern Evangelism. Moreover, a practitioner like Billy Graham has been reported more than once as confessing that he believes this is not the only, nor indeed the best method. I should be inclined to argue that similar criticisms may be offered of hot-gospel campaigns, weekly or monthly or annual, inside the congregations of an existing denomination; the kind of thing some of our own younger ministers are doing. There can be no question of the duty to help men and women to make what are called "decisions". But

we must be careful that preachers serve merely as midwives or mediators of the very personal encounter with Christ that evokes faith in divine revelation, and so, conversion.

So far from being merely negative on this last point, let me suggest that we need to emphasize the priestly nature of our ministry as well as the preaching. I should base this on the doctrine of the Holy Spirit as Paraclete in John's Gospel, and the kind of commission implied in John 20: 22: "If you remit the sins of anyone, they are remitted." Ministers who are agents or ambassadors of the Spirit are entrusted with a ministry of reconciliation. In practice this often means that they have to convince, convict and forgive, or if you prefer the formula, assure people of divine forgiveness, in the name of Jesus Christ, as servants of the Father. Priests in this sense have an evangelistic task, and their counselling is related to their preaching. From the same doctrine of the Paraclete, as the efficient presence of God or the Risen Christ I draw the point that the Spirit helps us to understand the Scriptures, and in particular that he "takes what is Christ's and brings it to our remembrance". I want to relate this to the very significant movement in our time of Bible Study in small groups.

These take place within the congregation or at conferences for women, for young people, for students, or for ecumenical groups; and there is no reason why they should not include, as traditionally SCM groups have, some of those who are still seeking illumination. We have tended to think of these new Bible Study groups as instruments for instruction rather than instruments of evangelism. They are that, of course. But I suggest that the Church should begin to take much more thought for them as a possibly wiser method of communicating the Gospel and bringing men and women into the fellowship of the Church. At the same time, we should not confine the meaning of evangelism too closely to the conversion of the non-Christian. Many young people nominally within the Church are far from clear faith and conviction; and for them discussion groups and Bible Study offer possibilities. The members of the groups, and their leaders in some cases, need to be alert to the needs of those taking part for personal witness.

Outreach in the World

So far we have said little about the way the Church can reach the seekers, the God-fearers, the agnostics who do not attend services and would probably not attend even if they were invited. Ordinary tactics are useless in the case of such people. The Church must therefore turn to other means.

To the use of *Art*, for example. For too long the Church has failed to enter into lively dialogue with the arts, yet at this time one finds tremendous interest among artists and the public at large in the aesthetic aspect of life, and the contribution of the artist to the understanding of what life is all about. Some pioneering efforts are being made in the use of plays, in the production of new art forms for the beautifying of church edifices, in painting.

To *newspaper evangelism* like that employed in Japan by Kagawa and Ichimura, and in general to the use of many types of literature. The western world needs the *World Christian Books* series as much as Asia or Africa.

To other forms of *mass media*, especially television and radio. I have not checked the budget of our own Berkeley Studio in relation to the budgets of Boards like Christian Education, Home Missions, or even

Evangelism and Social Service. I suspect that we spend disproportionately *too little on the mass media and too much on maintaining institutions we have inherited from the past.* One might ask whether it is proper for the church to administer eventime homes at all in an age of national welfare; unless it has spent all available resources on education and the mass media of communication. It is time that we realized that the Church acts effectively in and through individual members whose work is in the Federal or Provincial Labour Bureau, or in State-run institutions; and that as an organization the Church does not need to do what the community at large is ready to do. There is no reason at all to be afraid of evacuating positions that we pioneered in order to do today what most urgently has to be done; provided we help one another to perform our daily tasks as *Christians.*

The Content of the Gospel

I raise the question whether the Church has adequately presented its Lord in the fulness of his humanity.

One is not surprised that the furore caused by the New Curriculum focused on the Virgin Birth, on the meaning of "myth", and on miracles, especially the physical resurrection of Christ. These are precisely the elements that attract attention away from the true manhood to the supposed "divine nature" of Jesus Christ. It is assumed, on the basis of an older Orthodoxy, that Christ cannot be the revealer and Saviour unless he entered the world supernaturally and left it with his body, once more miraculously, and completely counter to what a scientific age can accept. I do not have to be told the history of the doctrines I have mentioned, nor do you. My point at the moment is that *Christ in his manhood is not really believed in as the place of Revelation.* It is the divine "extras" that justify faith; the word that calms a windstorm and the foot that walks on the lake; the hand that makes five loaves do what normally twenty loaves might do; the command that summons the dead man to walk out of a tomb, even though he is "bound hand and foot". One strongly suspects that the objectors to our curriculum fear for their convictions, because their convictions depend not on encounter with God in Christ, nor on understanding divine truth as it is in Jesus, but on antiquated evidence for miracles that are quite literally out of this world, vouched for by a volume that must also be literally inspired. If they lose even one miracle thus accepted, they have lost the whole faith.

Now I should be the first to repudiate a reductionist doctrine of Christ. I believe that he is very God and very Man uniquely One Lord. But I am concerned that we take Incarnation seriously and allow Jesus to be God-man rather than God, and a man rather than a Spirit.

Next, we should consider whether the message hitherto preached in our time has sufficiently set forth to men the picture of *God as our Father?* Or has this magnificent idea become merely a theological commonplace?

There are situations where any fatherly analogy misses the mark, as we all know. But this has the authentic touch of Jesus upon it. "When you pray, say, *Abba, Father.*" I should hope that evangelism would never fail to proclaim God the Father as one who is involved with his world; as one who cares lovingly for all his creatures; as one who is near and not distant. Not even to meet the cries of apologists and agnostics am I prepared to accept the idea that God has removed himself from man in this age of unbelief; the age when, we are told, God is dead. It will not do to talk about the absence of God. Let God be absent and our entire cosmos falls to pieces. Men may turn away from God; that is quite

another matter. God may avert his face in wrath; that is a way of expressing what we mean by judgment, but it also means the nearness of our God in judgment. He is Father both in his holiness and his grace. To say is Love does not mean that he is a sloppy sentimentalist.

At the same time, there is this terrible thing to be said to any who dare to preach that God is our Father; you have to love as if you were men that have assumed the yoke of sonship. We preach by our life and by our sermon; and who is sufficient?

Weakness of the Church

The Church itself is untrue to the Gospel in two ways: (1) *Because of its imperfections.* It is too much a western institution, or a complex web of such institutions. It is still tied up with the powers of the State in certain lands and this restricts its liberty of word and deed. It is not yet an integrated community where male and female live in fellowship; where black and white live together; where intellectual and simple man worship in communion; where all nationalisms are abhorred. Above all, it is too much conformed to the image of this world in its salary structure and conditions of employment for ministers and other full-time workers. Its congregations take their character from the wards of cities and the type of rural area in which they are set. Middle class churches tend to have little time for slum churches, except in old fashioned charity. Wealthy city churches legislate for themselves and even dress in the standard appropriate to secular dinner occasions. Our new churches are located perforce where builders permit only this economic class or that to live. There are no real neighbourhoods, no real communities any more, and the Churches have meekly fallen into line. Ours is no political crastianism. *It is an economic and social crastianism.* And that is fatal to effective Gospel preaching and witness.

(2) But the worst thing of all is that *we are disqualified for the enterprise of Evangelism by our disunity.* I am inclined to argue that we must abandon every form of Evangelism until we achieve at least a true Inter-Communion, if not an organic, diversified Union.

I doubt very much if we really understand that the world will not listen, and rightly refuses to listen, to a Church that offers an Evangel of Reconciliation, but is split itself into unreconciled fragments.

When the ecumenical scandal is at an end, we can begin to hope for an effective evangelical witness. The strategy of the Church in the space age must begin with the earnest and determined intention to unite the denominations and become once more the Body of Christ, his Church.

LETTER ON THE PARISH MINISTRY

(Excerpts from PETER L. BERGER's reply to an inquirer in "The Christian Century." MR. BERGER is author of "The House of Solemn Assemblies")

MY DEAR YOUNG FRIEND:

You say that you have been considering the ministry in general and the parish ministry in particular as a possible vocation for yourself, but that you ask yourself whether you should go ahead and plan preparatory study for this vocation in a theological seminary. You are conveying this question to me because of the "nasty things" I have written about the parish ministry, and because you believe that I will answer you honestly rather than feed you "ecclesiastical propaganda."

Specifically, you ask whether the parish ministry today is not "irrelevant," "ineffective," "morally ambiguous" and "generally absurd." I can probably answer you most conveniently by taking up these adjectives one at a time. Let me say at once that I think one must answer affirmatively in each case. Also, however, one must probe a little further and ask just what our affirmative answers mean.

I

The parish ministry is irrelevant. The words "relevant" and "irrelevant" have various meanings. Unless one clarifies these meanings, use of the words is ambiguous (I've been guilty of unclarity here myself). To be "relevant" may mean to be in good communication with someone, or to speak adequately to some situation, or to be able to do something about some situation. In light of the first meaning, the Protestant ministry in this country is probably all too "relevant": it speaks the language of the general culture, upholds most of the values of that culture, is very much at ease in its particular social context. But in light of the second two meanings the Protestant ministry can, I think, be described as "irrelevant": it does not speak adequately to the life situation of its audience and, even if it did, it probably could not do too much about that situation.

The parish ministry is ineffective. To some extent I have already touched on this charge in the proposition above. Again, one must clarify meanings here. In my first proposition one must ask, "relevant or irrelevant to what?"; here one must ask "effective or ineffective in terms of whom?"; in this connection total effectiveness would mean, I suppose, that the parish minister is a powerful figure in his own right, independent of and dominant over all the social forces in his situation, exercising great influence on all that he deals with.

Such a notion is patently silly. Not only does the parish minister have no such effectiveness *vis-à-vis* the over-all social, political and economic forces that determine his situation as much as everybody else's, but even within the narrow boundaries of his own little world he is subject to many forces that to a considerable extent are beyond his control. He must reckon with the general expectations of his congregation and the wider public (insofar as that public takes any interest in him—typically, only when he gets embroiled in "controversial issues"), with the special interests and prejudices of the "leading laymen" of his congregation (who, in most Protestant denominations, also happen to be his employers—in a painfully real economic sense), and with the different demands of his denominational bureaucracy. This does not mean that he cannot exercise some influence of his own on at least some of these expectations, prejudices and demands. But whatever effectiveness he will be able to exercise will occur within certain limits of his social situation, which, indeed, he may try to enlarge but with which he will have to reckon.

The parish ministry is morally ambiguous. It certainly is. The very social pressures I have touched on above will push the parish minister toward caution, compromise and, worst of all, toward self-deception—the last because it is always easiest, psychologically, to deal with moral problems by denying that they exist. The minister who wants to deal with slum problems finds himself involved full time in a money-raising campaign for a new educational plant. The minister who wants to speak out on racial injustice finds himself confronted with a "reasonable" board of

businessmen running his congregation and very willing to "reason" with him—and part of that reasoning is their power to fire him if that should turn out to be necessary. The minister who wants to spend his time on sermon preparation finds himself writing speeches to all sorts of fraternal and other "leisure-time" groups. He wants to speak to people about the Christian faith, and is asked to be a pocket-edition psychotherapist. He wants to be the spiritual leader of a Christian congregation, and finds himself running a big organization along ordinary business lines.

The parish ministry is generally absurd. The word "absurd" comes from the Latin for "harsh-sounding". Webster's defines it as "contrary to reason; obviously inconsistent with truth, opinions generally held, or common sense; ridiculously incongruous." In terms of these meanings, what goes on in most of our parishes today is hardly absurd. Most of our ministers sound anything but harsh, they are held in esteem by the common sense of our society, and though we sometimes find them a little ridiculous we still consider their functions useful. On a deeper level, however, the ministry is indeed very absurd in our situation—or for that matter in any situation. The Christian faith is a skandalon in any age: harsh-sounding, contrary to reason, obviously inconsistent with truth. If a minister today preaches that faith, he cannot escape its absurdity.

II

None of the first three propositions touches upon the validity of the Christian faith as such. Rather, they deal with a social situation and its various pressures. I think you might profitably ask yourself what other vocational roles you can imagine yourself playing that would not involve you in similar problems. Every vocation is carried on in a social milieu, usually one that is structured by forces altogether beyond one's control. Every vocation is severely limited in what it allows its practitioners to do. Every vocation has its own moral dilemmas.

It would be very naïve to think that the ministry has a monopoly on irrelevance, ineffectiveness and moral ambiguity. Probably these questions seem unique in the case of the ministry because we have such grandiose expectations from it. We ought, then, to accept the fact that the ministry is not a sacrosanct vocation, exempt from the ordinary pressures that other men are exposed to. Whatever the uniqueness of the ministry's message, its social situation is reasonably comparable to that of other vocations.

But, recognizing these limitations, you need not come to the conclusion that there is no point to what you are doing within people. Even if you deal with individuals rather than with social structures, you will encounter the impact of these structures in each individual life that opens itself up to you. What is more, if that happens you will be able to enter into a very rare human relationship—the relationship that occurs between individuals who talk to each other about the ultimate significance of their lives.

III

As to the "absurdity" of the Christian faith, this is something that by right ought to be the burden of every Christian, not just of those Christians who are ministers. But this just isn't so, empirically. The "priesthood of all believers" is a nice theological formula. In practice, however, the "priest" who is an insurance salesman or a taxi driver can at any time shelve his sacerdotal role and take refuge in the weltanschauliche neutrality

of his publicly recognized vocational role. The minister enjoys no such possibility; he is forced to play a Christian game all the time, and when he tries to play some other game he is quickly spotted and called anything from "meddler" to "hypocrite."

In its essence the ministry is the embodiment of the absurd tale that God loves the world and is in the process of redeeming it. Everything the minister does that is really ministry—in his preaching or worship or personal encounter, or even in social action—is a repetition of this humanly bizarre embodiment.

If one combines the idea of absurdity with that of vicariousness, he can think here of a striking analogy: that of the clown. This analogy is not an insult to the ministry; on the contrary, it points to the profound significance of the clown, who dances through the world, incongruous in the face of the world's seriousness, contradicting all its assumptions—a messenger from another world, in which tears turn to laughter and the walls of man's imprisonment are breached.

I would say, then, that the deepest question you can ask yourself about the vocation of the ministry is whether you are willing to become a clown in the service of this tale—a "fool in Christ," not as leisure-time activity but as full-time employment involving not only yourself but your family as well. It is really unnecessary to say that only you can answer this question. Nor can I bring myself to encourage you with assurances that this "foolishness" will turn into eternal glory, because I don't honestly know, although I hope very much that it will. But one thing I can say with assurance: whatever the final outcome of the Christian gamble on God may be, you would be taking on in the ministry a very high dignity indeed. The dignity will derive not from you but from your message, yet part of it will inevitably affect your own life. In word and gesture you will stand for the most hopeful message it is possible to convey to men: that the darkness that surrounds them and toward which they travel hides the outstretched hands of a loving God.

IV

Should you become a parish minister? I don't know. But somehow I hope to find when I go into a church—ministers who know fully the ministry in this country today with the kind of honesty I sense behind your questions. It is persons such as you who show promise of becoming what I hope to find when I go into a church—ministers who know fully the tenuousness of their performance and who yet find it in themselves to carry it on, and to do so on my behalf.

THIS ROYAL BUSINESS

(From an Article by the VERY REV. ANGUS J. MACQUEEN)

Christians have often shown the world a degenerate and corrupt kind of Christianity. The "trappings" have been unethical or divisive, exclusive, trivial or irrelevant. This falsification of Christianity has driven countless people away from the church. The father of Robert G. Ingersoll, the most famous, aggressive and articulate atheist of the 19th century practiced a religion so bigoted, narrow-minded and straight-laced that his son turned against all religion. The Lutheran Church of the 19th Century by its social indifference lost the allegiance of a confirmed member, Karl Marx, who became the founder of modern communism. A segregated Protestant Church in South Africa asked young Gandhi to leave because

of his colour, and, in spite of his admiration of Jesus, Gandhi, remained a Hindu. Similar racial prejudices in the church caused Ambedka, Gandhi's friend, to lead eighty million outcasts of India into Buddhism rather than into Christianity.

All this is so unlike Christ that it cannot be Christian. Christianity must be found "under the trappings."

True Christianity is a commitment. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily and follow me."

It is a terrible mistake to treat Christianity as something you get for yourself and not something you give to God. Christianity is not for comfort, tranquility, salvation, or anything else for our personal delight.

Nor is it merely a confession of faith in a set of theological propositions. There is nothing specially noble or venturesome in agreeing to certain doctrines—even the devil can believe—but tremble.

Nor is it merely an attachment to the Church. Real faith is commitment to Jesus Christ himself. Such faith demands trust, surrender, obedience and sacrifice.

Christianity is identification. Perhaps this is a better word for our purpose than the word "love", which has so many meanings, and is so badly misused.

Martin Luther once wrote, "I must even take to myself the sins of others as Christ took my sins to himself. Thus we see that the Christian man lives not to himself but to Christ and his neighbour through love. I will give myself as a sort of Christ to my neighbour, as Christ gave himself for me." This is identification.

As Baron von Hugel used to say: "Christianity is caring": identifying ourselves with our brothers and sisters—the black men of Africa and Alabama and our own community, the depressed Indians and Eskimos of Canada, the poor and hungry, diseased and illiterate of every race and nation, the criminal and plotter of evil, and our own personal enemies. "Inasmuch as you have done it to one of the least of these my brethren," said Jesus, "you have done it unto me."

Christianity is involvement. Christianity is not withdrawal, a Sunday affair. It means getting involved Monday to Saturday, too. It means "getting our hands dirty." It means carrying out our responsibility in business, politics and social life.

The trouble with pietistic sects and movements is that they believe that Christianity is a passport for Heaven and that our chief purposes is to get our souls saved. This emphasis never was the first consideration of Jesus and his gospel. In the New Testament, Christianity is social as well as personal. It thinks of people not as souls being whisked off to heavenly bliss, but as human beings with minds and bodies, and with physical, material, psychological and social needs. Christ's ambition for them was that they should have the abundant life on all levels.

Dietrich Bonhoeffer, a brilliant young German theologian who was put to death in a concentration camp by Himmler shortly before the Nazis fell, wrote this in one of his books: "To be a Christian does not mean to be religious in a particular way, to cultivate some particular form of asceticism. It is not some religious act which makes a Christian what he is, but participation in the sufferings of God in the life of the world."

Christianity is mission for Christ. Jesus Christ was from the beginning the centre and heart of the Christian message. His followers were

sure from the very first that it was he even more than his words that the world needed.

The early Christians recognized that other religions had much in common with their own—but they did not have Jesus. He was the “answer to men’s prayers”, the hope of our poor humanity, and the story they had to tell to the nations.

The mission proclaiming Christ must also be a mission to create a brotherhood of man under the Fatherhood of God. This means that racial, class, national and religious prejudices and discrimination are not merely unsound scientifically and democratically, but sins against Christian fellowship.

Christianity is an enthusiasm. There is a fundamental optimism about the Christian faith. It has a hope based on a firm belief in God as the Lord of history, whose victory was guaranteed in the cross and resurrection of Jesus Christ. No matter how dark the age in which a Christian lives, he cannot become a cynic or pessimist without betraying his faith in the rule of God and the ultimate fulfillment of his purposes.

A Christian is not to be a “Knight of the Woeful Figure”, but is to be aflame with the fires of faith and hope, as well as love; one who is enthusiastic about life, his fellowmen, history, and destiny—because he is enthusiastic about God; one who is enthusiastic and optimistic because he can cry: “Alleluia, the Lord God omnipotent reigneth!”

Christianity is a new being. Theodore Parker, the American Unitarian, held that the truth of Christianity had nothing to do with the personality of Jesus: “If Christianity be true at all, it would be just as true if Herod or Cataline had taught it.” He was of course making two serious mistakes: One, that Christianity was a packet of moral rules or theological formulae; Two, that a man could be a Christian simply on his own steam, by believing certain doctrines or obeying certain rules.

It is not true. It does not explain the transformation in the lives of the first disciples, those Galilean fishermen and Jewish tradesmen who became new men of abundant spiritual power and radiance. Codes and creeds do not put new heart into people, or dispel their fear and weakness, or subdue the old Adam of self and convert them into God-centred, God-intoxicated people. It was not until men like Paul, Augustine, John Wesley, Thomas Chalmers, and Stanley Jones were brought into a living, personal relationship with Jesus Christ that they became real Christians of joy and victory. No acquisition of new theology and morality can perform that miraculous work of grace.

It is one thing to play at Christianity like children in their games, but it is quite another thing to accept Christianity as serious business. A Christian is not just a good man, or even a better man, he is a new man, a man in Christ: one who has been reborn, recreated, made over from the centre outwards. Where this new creation has not occurred, we do not have true Christianity, but a pale copy, bound to be spiritually weak and ineffectual. Jesus himself described it in these words: “He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” (St. John 15: 5)

“If any man be in Christ he is a new creation.” (2 Corinthians 5: 17)

“Brethren, I count not myself to have apprehended but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ.” (Philippians 3: 13, 14)

CURRICULUM DEFENDED BY UNITED CHURCH MINISTER

(*"The Moncton Transcript"*)

"*The New Curriculum, What About It?*" was the subject of the evening message by Rev. Dr. Frank Archibald in St. John's Church on Sunday evening last. So great was the interest in the theme that the congregation overflowed the chapel and moved to the sanctuary.

The minister acknowledged that the new United Church Sunday School curriculum had met with a great deal of opposition in the press: one paper declaring "United Church assists immorality," and a Toronto paper announcing that the United Church was corrupting the Bible, teaching that Jesus Christ is a fraud.

Speaking of the early chapters of the book of Genesis, Dr. Archibald said, "If Jesus taught in parables, as we know he did, then why should not the Bible itself teach in parables? As a matter of fact, the writer of the book of Genesis must have been a sheer genius, with the soul of a poet."

He declared that it was unfortunate, in a way, that the word "myth" was used on at least two occasions in the *Primary Teachers' Guide*. However, he declared, a myth is not an out-and-out falsehood: Toynbee, the great historian, defines "myth" as "the intuitive apprehension of a universal truth . . ."

The minister referred to Adam and Eve, and what a marvellous parable it is, or, if a poem, what a glorious poem.

Intuitively people apprehend the universal truth, not only of God's creation of men and women, but that there must be some divine purpose for our own creation.

The real question is not "How long did creation take?" the real question is, "Why was there a creation, and what purpose had God in mind when he created us?"

Dr. Archibald declared that the Bible is to be thought of as the oyster shell that contains the pearl; the pearl being Christ, "our Saviour and Lord. The pearl cannot do without the shell, but it is the pearl that matter first of all. So it is, one is not to worry unduly if there are verses in the 137th Psalm, for instance—that do not seem to be in keeping; it is a part of the outer shell; our Lord remains untouched, unscratched."

For three reasons the minister declared he is thankful to God for the new curriculum:

First, that it brings Sunday school teaching in line with what has been taught in colleges for years, that it encourages our boys and girls to ask even embarrassing questions; knowing that they are entitled to as reasonable an answer as can be given them.

In the second place, the new curriculum means that the boys and girls who go out from Sunday schools do not have to "unlearn" in the university what they were taught in Sunday schools.

No longer are our young people to be taught scientific truths for six days of the week that contradict what they have learned on the seventh day. After all, all truth is of God, scientific truth included: and our Lord's own words still stand, "You shall know the truth and the truth shall make you free."

In the third place, the new curriculum puts the emphasis where it belongs: "not on a book but on a Person, even on our Lord himself. The real miracle is not so much the book; the real miracle is the person of our Lord, 'found in fashion as a man, whom also God hath highly exalted and given a name above every name.'"

CHEZ ST. WITHIT'S

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(Which you can sing to the tune of Ko-Ko's "Tit-Willow")

*A sad little clergyman languished and sighed,
Get with-it,
 ah, with-it,
 yes, with-it!*
*I hardly succeed, though I've frequently tried,
To be with-it,
 be with-it,
 all with-it;*
*I follow the fashion by leaps and by hops,
In spite of the fact that the chase never stops,
To bring up the Church to the top of the pops,
All with-it,
 So with-it,
 quite with-it.*

*The organ I've changed for electric guitars,
Yea, with-it,
 yea, with-it ,
 yea, with-it.*
*Remodelled the Church as a drive-in for cars,
So with-it,
 quite with-it,
 all with-it;*
*And I've now demythologized most of the creed
To tally with contemporaneous need,
And morals from every imperative freed,
To be with-it,
 just with-it,
 dead with-it.*

*But life isn't easy, and faculties drain,
If you're with-it,
 all with-it,
 yes, with-it;*
*To keep up-to-date is a terrible strain,
keep with-it,
 yes with-it,
 all with-it;*
*The Bishop is getting exceedingly tough,
And the old congregation is cutting up rough,
Though I find the reflection consoling enough,
That I'm with-it,
 I'm with-it,
 I'm with-it.*

*My first resolution no critic can shake,
For I'm with-it,
 all with-it,
 well with-it.*

*And no opposition my spirit can break,
 so with-it,
 full with-it,
 yes, with-it;
 I'll follow the fashion wherever I'm led,
 If it finally tells me to stand on my head;
 And I firmly intend, till I tumble down dead,
 To be with-it,
 all with-it,
 yes, with-it.*

CLERGY AND SOCIAL WORKERS

(Excerpts from an Address at a convention of Anglican clergy and social workers, by MISS LILLIAN THOMSON, Executive Secretary, Family and Child Welfare Division, Canadian Welfare Council)

"Clergymen and Social Workers—are they competitors or colleagues?" This is the forthright question I have been asked to discuss.

To begin with, let us praise competition. Look what it's done for Eaton's and Simpson's. It has made Eaton's more and more Canadian and Simpsons-Sears more and more international, in each case "a consummation devoutly to be wish'd." Competition disperses self-complacency, stimulates applied imagination and fosters respectful attention to the way the other fellow goes about his business.

One of the differences between the so-called helping professions and the world of commerce is that we in the helping professions are prone to forget that we, too, compete. We compete for the contributor's dollar, for personnel, for publicity. After all, we and our institutions were shaped in a competitive and materialistic society. Instead of being demure about our competitive disposition it might be better to learn to compete ethically, and to enjoy the stimulation that should come to us when improvements in other people's services necessitate improvements in our own.

This is not to say that we should be blind to the worst consequences of competition, to the antagonisms, the failures to work together, the refusal to submerge identity for the sake of important goals, and the final consequence that people in trouble may not be served to the community's full capacity to provide service.

We are also shaped by history. Social work has been shaped by history. You may depend upon it that in every conference of this kind either social workers or clergy or both will remind the audience that social service originated in the Church.

Before anyone has a chance to make this statement today, let it be challenged—challenged first of all because it bypasses the monumental contribution of Judaism to Western social service. "You shall love your neighbour as yourself," we read in Leviticus, and in many a mediaeval Jewish ghetto the deepest roots of modern social service were nourished: the belief in the dignity of the individual and the conviction that dependency must not be allowed to ostracize a man from his community.

Nevertheless it is a fact that many social service movements and organizations were founded by Christian men and women, especially in the 19th century, and these founders indubitably acted as they did because of religious conviction. For decades these movements were given Christian direction.

A Deplorable Separation

Such was the trend until the First World War and its aftermath, closely followed by the Great Depression. Looking back on those tragic years, during which the shadow of Hitlerism grew longer and blacker, it is easy enough to detect and indeed to understand the growing separation of Church and social welfare. Social workers were shocked and swamped by mass misery. Of necessity they were daily engaged with individual survival needs and in the business of organizing on a broad base to meet mass need.

At the same time churchmen were also profoundly shocked. To quote Haskell Miller in *Compassion and Community*: "The Churches were becoming less confident of man's capacities and potentialities and were beginning a vigorous insistence that his autonomy is limited, and that he is dependent on God's mercy and grace, and that only God can restore his lost dignity to him."

Looking back on these years, it is also easy to see the pity of the separation. We all failed to maintain the communications that would have supported us in a threatened world. Social workers had always been taught in theory and in practice that the first principle and deepest conviction of their vocation was a belief in the value of each individual human being, a belief transmitted by the Judaic-Christian stream of faith.

To summarize this excursion into history, it appears that social work began within a religious framework. So did education of the young. In each field there has been a long history since the beginning, and perhaps in neither field has the final page been written in the chapter describing the relationship with the Church.

Today, social work is noticeably less impressed by its historic ties with the Church than is the Church itself. The heedlessness of offspring is of course nothing new. Robert Louis Stevenson in *The Strange Case of Dr. Jekyll and Mr. Hyde* describes the attitude toward each other of these two characters, so oddly and inextricably united in origin: "Jekyll had more than a father's interest; Hyde had more than a son's indifference."

Before the clergymen have a chance to commend my apparent identification of social work with the impossible Mr. Hyde, let me point some morals. Clergymen, I think, have pressed the claims of the historic connection, if not too far, then sometimes for the wrong reasons. On the other hand, social workers lose perspective when they ignore the origins of their vocations and institutions. They almost seem to subscribe to the shattering notion enunciated by Henry Ford that history is bunk.

Let us therefore pose a question for the clergy. Out of traditional teaching and out of today's theological explorations, there are, apparently, insights that are relevant to the responsibilities of social workers. What are these insights and how can they be used in the practice of social work?

It might be noted that one cause for differences between clergy and social workers was cited at the Conference on Churches and Social Welfare at Cleveland in 1955 as: "the inadequacy of religion in the personal lives of many social workers which causes the Church to question whether they can deal with the whole personality." The paper adds: "Questions were also raised as to whether this religious illiteracy is the result of inadequacies in their professional education."

Growing Together Again

When we face today's practical responsibilities, we find two areas of possible co-operation. One is the area of social action where clergy and social workers often unite to press the case for better housing, improved

legislation and so on. In this area many facets of community life are represented and competition is minimal or at least diffused.

The other area is that of direct service to persons or families in trouble. It is in this area that misunderstandings and tensions arise. It puzzles the clergy that social workers scarcely ever refer families to them. Likewise it is a matter of wonderment, usually at annual meetings of voluntary counselling agencies, that so few families are referred by the clergy.

There is undoubtedly a feeling on both sides that each could be more valuable to the other if only given a chance. The social worker is criticized for not seeking collaboration, for seeing only the social problems instead of the whole person in his total situation and perhaps especially for so seldom recognizing in his clients the spiritual maladies that require religious counsel.

Let us assume that these criticisms are well-founded and explore the reasons for the reluctant performance of social workers.

First, although it may seem too petty for analysis, the shortage of staff and funds is a contributing factor. Failure to refer families to additional sources of help may not be a reflection of indifference but of time pressures.

However, there are other reasons. Belief in freedom of religion is deep-rooted in Canada and the United States. It was instilled in our people of old in the course of religious persecution and holy wars. We dread being accused of proselytizing. We even live with a taboo of sorts: it is not good form to talk religion. The trouble with a taboo is that people who live with it get no practice in the prohibited activity. Wherever there is a mutual wish for greater co-operation between clergyman and social worker, it might be a practical step toward the desired end if the social worker learned to explain the resources of the Church as clearly and naturally as she would those of a hospital.

Granted, the problem is not merely one of semantics and communication. We must insist that the ethical social worker is deeply fearful of exploiting troubled people by superimposing values. We must also be honest enough to say that social workers, and the people they serve, are often apprehensive about what they conceive to be a judgmental propensity on the part of clergy. We should be prepared to come to grips, together, with these misconceptions, images of stereotypes, and in so doing we might learn how to avoid seeming to approve of evil while still accepting the evil-doer as a human being in great need of the help we can give.

Another situation that is common in social work experience is to come upon a client who has no faith, or a faith so feeble as makes no matter. Where is the point of departure when the patient or client has not the faintest notion of faith? Social workers have been well-schooled in the guiding principle that "you begin where they are". But if "they" seem to be precisely nowhere, where does one begin? Perhaps we can say with Sue Spencer in her article "Religious and Spiritual Values in Social Casework Practice," *Social Casework* December 1957: "Certainly one would expect that the social worker who through his own religion has a great source of faith, courage and joy will be able to convey to others this sense of strength and confidence in meeting the problems of life."

Perhaps for others this is too vague an expectation. If it is granted that clergymen and social workers sincerely desire better co-operation, what practical steps could be taken toward it when the troubled person seems to have no prior experience of faith?

We cannot go on indefinitely explaining the reasons for our mutual dissatisfaction, those I have already mentioned and also those arising from the facts that the traditional roles of both priests and social workers are in transition, that the content and quality of their vocational training are

changing rapidly, and that their areas of competence and jurisdiction are being extended here and contracted there.

We can never sit down together and look at the society we serve as if it were a still-life painting, for it is a motion picture that changes and flickers before our eyes. It would be good to know what is being done in Canadian and American communities to promote closer working relationships between clergymen and social workers. Perhaps some rules, principles or guidelines are being drafted, however simply and quietly.

Temptations

If any of you happen to be of the evangelical persuasion you will be familiar with the old hymn "Yield not to temptation, for yielding is sin." All of the helping professions share a number of temptations.

We are tempted to suppose that our own field possesses the only effective methods of helping, and bliss it is to be ignorant of other people's methods.

We are tempted to entertain a feeling of gratification when someone applied for counsel and seductively complains that she has tried all the other counsellors and they didn't help. Chances are she will say the same of us.

We are tempted to conclude too early and too readily that our counsel was solely responsible for a patient's magic recovery of emotional well-being. It may be only that he or she has fallen in love.

We are tempted to confuse confidentiality with possessiveness. Some information should be passed on, always with the client's or parishioner's knowledge and consent.

We are tempted to assume that our vocation is the only one that sees the whole person. Rather we should ask ourselves whether anyone can do so. In the words of Albert Schweitzer in *Memories of Childhood and Youth*:

Is there not much more mystery in the relations of man to man than we generally recognize? None of us can truly assert that he really knows someone else, even if he has lived with him for years. . . . To know one another cannot mean to know everything about each other; it means to feel mutual affection and confidence, and to believe in one another. A man must not try to force his way into the personality of another.

Making Common Cause

I do not believe we would want to conclude the survey of our subject without recollection of the crushing needs of the people we serve.

There is the old person, reaching the end of life in a society that tries to disguise and exile death. In such a society can the social worker be, in the words of Harriet MacLaurin, "a person whose integration of the fact of death is as complete as is possible, who has a tremendous belief in the value of the human spirit and whose enduring faith sustains her in the face of death"? For her, as for many, Miss MacLaurin says, being a caseworker is a spiritual experience. ("In the Hour of Their Going Forth," *Social Casework*, March '59.)

There is the family in its happy prime, suddenly confronted with an irreparable breakdown in the life of a daughter or the criminal behaviour of a son. Who can produce the antidote for despair? Who can move this family into the eternal framework of divine compassion?

And there are the children. How can their needs be measured?

I will read from a recent letter from a friend who works in a child welfare agency: "I am weary tonight after hearing of a delightful four-year-old whom we recently returned to his mother and who was slashed across the face with a fly-swatter. Wistfully he said to the worker 'That's for flies'." Who can measure the need of such a child? Who can measure his need for the material with which to build a feeling of self-worth?

In the presence of such needs our perplexities become inconsequential and our competition trivial. We are compelled, whether alone or in fellowship, to search for the means of providing the building and healing material that is needed by wounded people and for the ways of helping them to use this material. This material is what Christianity describes as love.

WITNESSING IN A CHANGING WORLD

REV. WARREN H. BRULEIGH

It is especially important that we examine the basis of, and what is involved in, Christian Social Action before we go charging onto the battlefield on our white charger. Let it be stated quite bluntly and deliberately that good intentions are not good enough. The road to Hell is paved with good intentions, and that includes the good intentions of those bearing the label "Christian." We must know what we are doing and why are doing it.

Why Christian Social Action?

Invariably some character is going to come along and demand to know of us why the Church should be involved in Politics, Industry, or what have you. They will insist that the Church should stick to its job; namely, "the saving of souls."

When this issue is raised, we may react negatively (always a very real temptation) or we may use such an opportunity creatively to give cause to our brother or sister for the faith that is in us. We may even convert him, even if he is one who is quite convinced that he is presently a solidly established Christian believer!

Whenever this question regarding the WHY of Christian Social Action is raised, it calls for a solid biblical and theological reply—and let there be no mistaking the fact that the Bible and theology are on the side of those involved in social action.

God Is Lord of All

The first biblical and theological plank in the Christian Social Action Programme is this—GOD IS LORD OF ALL OR NOT LORD AT ALL.

Throughout the Old Testament the above message is proclaimed by the Patriarchs, the Law Givers and the Prophets. If you wish to be given chapter and verse, this could be done, but we would much prefer to have you acquire a R.S.V. and discover this truth for yourselves. The Old Testament writers feel so strongly about this matter of God's total Lordship over life that they react to any action which seems to divorce God from life by labeling such action as "whoring." In the New Testament, Christ lays his cards on the table by bluntly insisting that no person is able to serve two masters: either God has First place in our lives and actions, or we are followers of Mammon. This same basic theme is repeated throughout the remainder of the New Testament.

God Loves Matter

The second point we would raise is that the attempt to divide the World and Life into Secular and Sacred compartments is both anti-biblical and heretical. This is another way of saying that nothing—Absolutely Nothing—is utterly and completely divorced from God. It is also a declaration (and here's the rub with, or for, many of us) that GOD IS A MATERIALISTIC GOD. GOD LOVES MATTER. After all, he created it and he is involved in the redeeming of it. Still further, we would do well to remind ourselves that God did not think it beneath his dignity to become materialistic flesh so as to dwell among us.

To divide life into compartments labeled Secular and Sacred may possibly be ecclesiastically correct, but it is unsupportable biblically. In my own thinking, the primary responsibility for this heresy is the Greek influence on Christian thought. Greek influences coming to the fore have, for instance, corrupted Hebrew-Christian thinking about the Total Man and Everlasting Life so that they wind up as "soul" and "immortality"—neither of which I feel called upon to defend as a Christian. We must ever keep in mind that the Hebrews and the Hebrew-Christians were basically and unashamedly materialistic. God was not, and is not, at war with flesh, food, minerals, wealth, clothing, etc. He was, and is, Lord over all. God is In and Through as well as Above and Beyond ALL of life.

For the World's Sake

It must be underlined that the New Testament proclamation, its "good news" is that Jesus Christ lived, died and rose again for the good of the world and not primarily for the sake of the institutional Church. Indeed, the institutional Church of his day attempted to block his work again and again, and played a leading role in the events leading up to his crucifixion.

The New Testament states the case quite clearly when it gives as the reason for Christ's ministry among men the fact that "God so loved the World." The writer of the Fourth Gospel underlines this when he says that Christ came "not to condemn the world, but that the world through him might be saved." Also, when Jesus uttered his model prayer he encouraged his followers to pray that God's Kingdom might come on earth even as it is in Heaven. Jesus' ministry is tied up and is deeply involved with ALL the world and ALL the people in the world—not just the "good" people, or the "saved" people, or the "righteous" people, or the "holy" people. The truth of the matter is that God's love is truly revealed unto us in that "while we were yet sinners Christ died for us."

There is a great need to examine critically the thinking still present in the Church among its membership which causes the Church to feel that its membership is the primary concern of God. The New Testament record indicates that God is more concerned with those outside the fold.

No Strings Attached

Christian Social Action is to be World-centred and not Church-centred. We have basically the same problem facing us here as did the Hebrews to whom the author of the book of Jonah addressed his famous story. Jonah (representing Israel) is told by God to go out and minister unto the unchurched, unsaved Gentile world and to proclaim to these people the Lordship of God. Jonah says he will do just that; then very nicely proceeds to go down to the waterfront where he boards a ship head-

ing in the very opposite direction. The story from there, in short, is that God has him tossed overboard where an extra large fish gobbles him up. The fish, in turn, swings around and makes full steam for Ninevah, and, upon reaching this destination, burps Jonah up on the beach. Now, poor old Jonah is stuck with it, so he reluctantly sets to work ministering among the Gentiles. The Gentiles respond in terms of hundreds, if not thousands, of converts. Billy Graham never saw anything like the results of Jonah's preaching and witnessing! But unlike Graham, rather than rejoicing over these conversions of the unchurched, our last picture of Jonah sees him sulking over such splendid and amazing results.

We are saying that much of our so-called Christian Social Action is in this same class: We aim such action primarily at those whom we feel either to be deserving of it or responsive to it. As a parish minister, for instance, I have more than once heard the question raised when I have called for Christian Social Action and concern in the case of a family in need: "Do they belong to this Church?" Our Christian Social Action must be aimed at Man with a capital M, without any strings attached. I would especially aim this at the theologues: Christian Social Action is not a means to an end; namely, that of supplying the local congregation with more pew fillers. If this is what really lies behind our actions, then it is ecclesiastical social action we are involved in, but it is NOT Christian Social Action. Either the question "Are you a Christian?" or the question "Will you become a Christian if we serve you?"—has no place in Christian Social Action. We need to reread in depth the story of the Good Samaritan and the total ministry of Christ.

Involvement of the Laity

Christian Social Action takes place in and through the daily involvement of Christians in the everyday affairs of the world and the Laos (the people of God) are primarily charged with this responsibility.

Let us take the latter part of that statement first. The New Testament refers to the TOTAL membership of the Church as the Laos or the "people of God." The social action of the Church is not the special task of those whom we now call "clergy" or "ministers"; it belongs to the total ministry of the Church; the total priesthood; the priesthood of ALL believers.

There is altogether too much loose talk centred around the question, "Why doesn't the Church say or do something about this, that or the other thing." This generally means, "Why isn't the ordained ministry involved in these areas of life and witness?" Such questioning reveals the basic thinking of the questioners who equate the Church with the clergy. It also reveals the clerical domination of the Church, even of the Protestant Church. We speak much too freely about the Protestant or Reformed Church having the Priesthood of All Believers, while in actual fact clericalism is just as rampant within our own branch of the Universal Christian Church as it is in many other Christian Communions.

The real point we are making is that the Church is already present in the world of everyday affairs wherever and whenever Christian laymen and lay women are present. Indeed, the Laity are the frontline troops of the Christian army, while the clergy are to be equated with the supply troops who are primarily engaged in work behind the front lines. The time is long overdue when more attention should be focused on our front-line troops—their recruitment, their training, their equipment, etc. Something is desperately wrong with our setup when the laity are generally considered to be—or, still worse, consider themselves to be—the minister's

assistants, instead of the minister being the servant of the Laity in the world.

It has been rightly stated that a Christian should experience two conversions. (1) The commitment of his life to Christ. (2) The commitment of his life in service to the world for which Christ lived and died and rose again. We have heard a great deal about the first of these but much too little about the second. Indeed, talk and thought dealing with the commitment of one's life in service to the world sounds very strange to the vast majority of us.

The "How" of Christian Social Action

Many programmes break up on the rocks of the "How" of the programme. When we give our attention to the "How" of Christian Social Action, we are confronted with this same problem. Probably our problem is all the more vexing since so many of us equate witnessing with speaking. What is usually referred to as witnessing to, or for, one's faith involves far more and is much more complex than merely preaching. It involves such things as the following:

A—Identification: Wherein and whereby we willingly and knowingly become one with the people among whom we live and work and play. If this sounds strange to you and you really don't know what we mean, then we would suggest you become acquainted with such thing as the Roman Catholic Worker-Priest Movement, the Detroit Industrial Mission and the East Harlem Protestant Parish, just to name a few.

B—Compromise: If we identify with no strings attached; if we identify without attempting to contract out of those areas where things get muddy, or even dirty, then it means that we have to learn concerning what is involved in Christian compromise. We must face the fact that matters and decisions are not always clear cut or a matter of black and white, or a matter of right and wrong. More often than not matters and decisions are complex, confused and confusing, and if they are to be associated with any colour, they are to be seen in a strong shade of grey.

C—Sharing Guilt: If we identify as has been suggested in "A", then we must be aware that we will experience the sharing of guilt. Simply because we are Christians in the situation is not to say that we will be the "good guys" among the "bad guys" or the "right guys" among the "wrong guys." Rather we will be one with our fellows and we will learn from first-hand experience the social nature of sin. Again, the experience of such Christians as the Worker-Priests will give us much to think about in this area of shared guilt.

D—La Presence: Being present in the various areas of life is in, and by, itself a form of witnessing. In this situation we must engage in a restrained form of ministry: never pushing, never forcing, serving willingly. If the question is raised and we are afforded the opportunity to speak regarding the "Why" of our presence, then we will speak and will share our faith. If not, we will continue serving by our presence alone. This is probably the most threatening type of witnessing to be called for from North American man, who feels that the Kingdom may only become a reality by much "doing."

Sharing with "Outsiders"

We must be ready to carry out our Christian Social Action, working shoulder to shoulder and joining hands with those who are radically

different from, and even violently opposed to, ourselves and all that we supposedly represent. In our social action we don't simply "buddy-buddy" with those who think as we do while avoiding others who are somehow or other different from ourselves. This, it seems to us, is the glaring weakness and fault of so-called Christian Labour Unions, Christian Political Parties: an exclusiveness that is contrary to the spirit of Christ and the New Testament.

Know What's Going On

We began by saying that good intentions are not good enough. We were thereby insisting that all of the foregoing takes for granted that Christians will realize that they are called to equip themselves faithfully and well for whatever task with which they may come to grips. This means that we will be knowledgeable about the world in which we live. It means that we will seek to equip ourselves as experts in those areas of the world where we live and work and play. Christian Social Action calls for Christian strategy but it also calls for those carrying out such strategy to know as much as possible about the work in which they are engaged, be it politics, management, labour unions, education, sociology, or whatever the field may be.

Like the Christians in the Early Church, we are called upon to outlive, outthink, outserve and outdie the pagan world.

WHAT CAN TAKE THE PLACE OF OUR LOST FAITH?

WALTER LIPPMANN

The *Wall Street Journal* noted recently that both President Johnson and Senator Barry Goldwater have said that there is discontent even among those who do not have substantial material grievances.

The president spoke of the feeling that "we haven't been keeping faith with tomorrow or with ourselves." And before him in what was a most interesting and arresting passage in his acceptance speech, Senator Goldwater said that there exists "a virtual despair among the many who look beyond material success to the inner meaning of their lives."

Commenting on the two remarks, the *Wall Street Journal* says that "it is not easily explained" why "such manifestations of vague uneasiness should appear in the midst of general affluence."

Spiritual Unease

I venture to say a word about this because the question is one of which I have long been very much aware. The first thing to be said about it is that the spiritual unease has been felt, examined and discussed all over the Western world for at least two centuries. It is the unease of the old Adam who is not ready for the modern age.

The malady is caused, I believe, by the impact of science upon religious certainty and of technological progress upon the settled order of family, class and community. The "virtual despair" comes from being uprooted, homeless, naked, alone and unled. It comes from being lost in a universe where the meaning of life and of the social order is no longer given from on high and transmitted from the ancestors, but have to be invented and discovered and experimented with, each lonely individual for himself.

The modern sickness is the despair which James Thomson called "the insufferable inane." It is to be found among the rich and the poor,

among the grandees and the groundlings, and it has nothing to do with an unbalanced budget, a swollen bureaucracy, with communism or anti-communism, with the New Deal or the New Frontier.

Some 40 years ago, in the days of President Coolidge, we young men were quite poignantly aware of it, and I was writing that "the promises of liberalism have not been fulfilled. We are living in the midst of that vast dissolution of ancient habits which the emancipators believed would restore our birthright of happiness. We know now that they did not see very clearly beyond the evils against which they were rebelling . . . we have come to see that Huxley was right when he said that 'a man's worst difficulties begin when he is able to do as he likes.'"

Senator Goldwater has noted the symptoms of the modern sickness, no doubt because he has felt them. But he misunderstands the nature of the sickness when he argues that "violence in our streets, corruption in our highest offices, aimlessness in your youth and anxiety among the elderly" are due to the federal government. Insofar as the symptoms are not due to the fallen nature of man, they are the pains of the recent freedom to which western men are not as yet adapted and adjusted.

Finding Meaning

To the modern conservatives, the poignant question, which is as yet not answered, is how, with the ancestral order dissolved and the ancient religious certainties corroded by science, the modern man can find meaning which binds his experience and engages his faculties and his passions.

Two centuries ago the conservative could still believe that he could preserve the old regime and the ancient certainties. If he thinks so today, he is a romantic and deluded reactionary. The modern conservative has to work in unprecedented ways for an undefined future. He has to create the new forms in which the enduring truths and values can be carried on in a world that is being radically transformed.

What we are suffering from in modern times is the failure of the primitive liberals to see that freedom does not begin when tyranny is overthrown. Freedom is a way of life which requires authority, discipline and government of its own kind. The modern liberal democracies are in the early stages of the vast creative effort to invent and to make work the kind of authority and discipline and government under which free men can enjoy freedom.

THE MINISTER'S WIFE—ONCE MARRIED . . . TWICE WED

EDITH A. REES "*Christianity Today*"

Had the choice been mine, I probably would not have decided to be a minister's wife. In the early imaginative years so important in the life of a teen-ager, I was going to marry a doctor. How differently it worked out. My best friend married the doctor, and I fell hopelessly in love with a minister. Looking back, I realize it was not so much that I chose the role as that Someone chose the role for me.

Being young I was only partially aware that my life as a minister's wife would be different from that of most women. I would not only be married to a minister, but I would also be wed to his job. And I would not be able to escape from it, for the objectives of his high calling were too important and the job too challenging; namely, winning souls to Christ, strengthening and deepening the spiritual lives of his parishioners, and, in every way possible, enhancing the moral tone of the community.

In the first years of marriage, the minister's wife faces many adjustments and new commitments. If her husband's work compels him to travel, as was true in our early marriage, she must adjust to being left alone frequently. I never enjoyed saying "Goodbye," nor did I ever really get accustomed to being alone; but I had to learn to accept this understandingly. After all, it is a part of the commitment. It has been a great encouragement and comfort to receive an occasional letter telling me that God had a special place for "those who stay by the stuff," or to have someone clasp my hand and say, "You have a real share in your husband's work."

My husband's one long pastorate began when he was invited to be a guest minister for one year in a large downtown church that had a long and illustrious history. Instead of one year, we stayed almost twenty. Because the church was well established, I missed many of the experiences—both valuable and amusing—that make such good reading when related by other ministers' wives. They can tell of situations they faced or opportunities they had in a small, new, perhaps rural church where they were really needed to make things go.

The church we served was not only well established; it was also well run. I did not have to assume leadership, as many ministers' wives have had to do. Was I then to be withdrawn and inactive? Not at all. Neither I nor my friends in the church wanted it this way. After all, there was the women's organization with its many committees on which to serve, the chairmanship of a prayer and missionary circle to fill, the work of a deaconess to do.

My husband and I have always believed that the claims of the home have priority. Our home, I should explain, was nine miles from the church, so it was not the "goldfish bowl" type of parsonage. While this gave us a measure of privacy, I am sure we missed much in the way of fellowship with parishioners and were deprived of many an opportunity to entertain those who would have been a benediction to our home.

Always an early riser, my husband customarily left for the church at five o'clock in the morning. As he became busier and busier, I discovered that one way to help him was simply to be understanding about the duties that kept him away from his home and family. At least I would not add to his many pressures by putting him under strain about leaving his family alone so much. If the wife of a minister can give him the assurance that she is doing her best to carry on at home in his absence, she has done much to give him rest of mind and heart.

Our children, like those of most ministers, have been able to say a prayer from the time they learned to talk. The first was usually a lisping table grace, and it was not always easy for us to keep a straight face. When our eldest child was very small, she formed her prayers at the table with her head bowed but with her eyes wide open, pecking through the spread fingers of little hands with which she covered her face. One day, quickly viewing all she saw spread before her, she began thanking the Lord "for our potatoes and our carrots and our bread and butter." Then she stopped suddenly and, not wishing to be impolite, said: "Oh, pardon me, Lord, we don't have any butter."

There are varied opinions as to how much a pastor's wife should entertain. Carolyn Blackwood, in her book *The Pastor's Wife*, quotes answers she received on a questionnaire, "How Much Entertaining Should the Pastor's Wife Do?" Some replied: "not any"; "little if any"; "her friends, if she likes." Others said, "A little entertaining at the manse is nice." I believe the woman who marries a minister should realize she

must work hard to excel in the art of entertaining. Usually it is easy to do well what one likes to do.

In my entertaining I never had to fear that I would be criticized for trying to outdo others in our parish. It was in a Scandinavian congregation where entertaining beautifully, yet with exquisite simplicity, was the natural thing. In fact, I was the pupil and the other women were teachers.

"Fools," it is said, "rush in where angels fear to tread." Soon after getting settled in the parish where we were to be for so long, I decided it was time to entertain the church board for dinner. I would have forty guests, twenty of them charming and experienced hostesses. That was a big order for anyone, I thought—and by the time the evening was over I realized *how* big. I ask: if the gravy had to be spilled all over a man's suit, why did it have to be that of the chairman of the board of trustees?

If I were asked how I have helped my husband as a minister, my answer would probably differ from that of other ministers' wives. Anyone familiar with my husband's preaching would quickly agree that I could be of little or no help in his homiletical efforts. Oh, I can point out an awkward gesture, or suggest that he passed up several good stopping places in his sermon—but no more.

Yet no matter how excellent the preacher, there are always those to keep him humble. Sometimes a little child can do it. Our small daughter often noticed that her father buried his head in his hands while sitting on the platform waiting to preach. Finally her curiosity led her to ask, "Daddy, when you're on the platform getting ready to preach, why do you always put your head in your hands?" He answered, "Why, darling, I'm asking the Lord to help me with my sermon." She looked thoughtful for a moment, and then pursued, "Well, why doesn't he do it?"

How could I best help my husband carry his heavy load? By being understanding and patient in regard to his work, for that work always had to come first.

Although twenty years as a pastor's wife have taught me many things, now, after five years away from the pastorate, I discover that I am still facing new adjustments and still learning lessons. I am not the only one who has to make adjustments, of course. No husband can travel over 2½ million miles by air alone and sleep under his own roof only three weeks in a year without a deep concern for a wife at home.

Let's face it, perhaps I am lonely. But am I going to feel sorry for myself? How dare I? Instead, I am going to be happy about each pastors' conference held in another land. I am going to try to realize what it means to the missionaries to have a time of refreshment and renewal in a mountain retreat in India.

It has been my privilege to accompany my husband on some of his missionary journeys. Since our children are married, it is no longer necessary that I stay home. But when I must be alone, I shall continue to read Paul's word in Philippian 4: 11—"I have learned, in whatsoever state I am, therewith to be content."

There is no other way. And I would want no other, for I am happily married to a minister and enthusiastically wed to his job.

PRAYER

"Slow me down, Lord! Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time. Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory.

Help me to know the magical restoring power of sleep. Teach me the art of taking minute vacations . . . of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines of a good book. Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift; that there is more to life than measuring its speed. Let me look upward into the branches of the towering oak and know that it grew great and strong because it grew slowly and well. Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values that I may grow toward the stars of my enduring destiny."

HOLBORN

XI

A National Project of Evangelism and Social Action

THE EVANGELISM RESOURCE COMMITTEE

REV. GORDON C. HUNTER, *Chairman*

The Evangelism Resource Committee, in preparing and presenting the plan for THE NATIONAL PROJECT OF EVANGELISM AND SOCIAL ACTION, has outlined in detail how the plan will function on Conference, Regional and local levels. But we must ask ourselves what is the real significance of the plan? What are some of the challenges we must face? And what are some essentials we could easily overlook?

The project calls the Church to "get with" the world. It points up a godly worldliness, a Christ-like love of people, who, no matter what their condition are the objects of God's redeeming grace. This "Good News" which alone can free them from internal ills and external meaninglessness must be communicated to them in terms of their own understanding. Too long the Church has talked to the Church. Too long the Church has waited for the world to come to it, while putting attractive signs on the sidewalks and sometimes banners across the street. We have now learned that the world couldn't care less. The world has turned away from the Church precisely because it is convinced that the Church cares primarily for itself, for the maintenance of its institutional life and the furtherance of its influence.

We are learning that the Church, if it is to be the Church, must die to itself. Our Lord said, "He that saves his life will lose it." But we have applied this primarily to the individual. It is a universal truth. Dr. John A. Mackay has said:

"In this twilight, revolutionary time, this end of an era in which we live, the Christian Church is called afresh to a frontier life. By the frontier, we understand that place where life is lived most closely to man's needs and God's purpose. THE CHURCH MUST STAND WITH CHRIST ON THE FRONTIERS OF THE WORLD, OR IT WILL LOSE HIM IN THE SANCTUARIES AT HOME." (Book—"Christianity on the Frontier." Pages 42, 67)

Thus the Church is called toward an entirely new direction for its life and witness in the world.

Adjustments Needed

THIS WILL REQUIRE RADICAL ADJUSTMENTS. No change comes easily, but the change that is needed now is so all-embracing that it will effect every aspect of our present Church life. We can expect many strains and stresses, misunderstandings and groanings as the old, traditional concepts are challenged and reviewed. Is Sunday the only day for corporate worship? Is worship as valid in a kitchen as in a sanctuary? Is "being saved" a matter of repeating the correct formula or biblical verse, or does it embrace the situation where a person shows the love of Christ by patient listening, by personal identification, by prayerful lifting and helping a person whose life is barren of hope? So the questions could go on. There will be a sifting through of our ideas of the Christian way to discover what is really essential and what is mere paraphernalia. It has been said that the Church often would rather be pretty than be redemptive. It would rather engage in "church work" than in the "work of the Church."

There will be a need to grapple with some important words, like, "mission," "servant people" and "team ministry." Through this sifting and grappling, it is hoped that the membership of our congregations will come to see that the Church does not exist to save, build up, and adorn itself. Nor does it exist to protect or defend God. **THE MISSION OF THE CHURCH IS TO PARTICIPATE IN THE RECONCILING DIALOGUE BETWEEN GOD AND MAN.** Here is the source of the true life of the world. Here, too, is the source of the life of the Church and its worship. Without this, everything, including worship, is false and idolatrous.

Christians are in the world and of the world as other men are, and we share the lot of human existence. But in addition, we have been given the spirit of power and love and self-control, not that we may be condescending toward the world but that we may be the embodiments of the Spirit of God in human affairs through whom he may accomplish his purposes in the world.

This is the life of the people of God and it is the basis for a true evangelism; and thus we may participate in the life and teachings of Christ, which are at once our ideal and pattern of living, and at the same time our judgment.

There will be tensions among the notions of clericalism (let the salaried clergy do it), and pietism or Churchism (the Church isolated from the dirty world), and moralism (rectitude according to strict codes of right and wrong), and intellectualism (education in the things of the faith is enough, knowledge will drive out evil), and humanism (give man time and he will work out his own salvation). These are modern as well as being ancient heresies. The real Gospel of Jesus Christ addresses itself to them and breaks through the chains which they represent to be freed in the world to redeem mankind.

There will be a new understanding of the meaning of "team ministries," not only in terms of a group of clergy working together, but clergy and lay people working as a team in the world of business and labour, education and politics, home and community, indeed on all fronts to be the cutting edge of the Gospel. It will be an "in and out" programme with a balance of study and action, failure and learning, worship and witness, faith and good works.

Importance of Conversion

THERE ARE SOME THINGS THAT MUST NOT BE OVERLOOKED. In our emphasis for ministry in and to the world, we must not forget the FIRST IMPORTANCE OF CONVERSION. What will happen, if after we have established contact with the world we find that we have nothing really to say? Paul Tillich says:

Decisive spiritual experiences have the character of a breakthrough. In the midst of our futile attempts to make ourselves worthy, in our despair about the inescapable failure of these attempts, we are suddenly grasped by the certainty that we are forgiven, and the fire of love begins to burn. That is the greatest experience anyone can have. It may not happen often, but when it does happen, it decides and transforms everything."

One cannot start a fire with wet wood. Church members are not likely to be motivated to "lose themselves" in the world's service unless they have first given over their lives to Jesus Christ and know for certain that they belong to him. It would seem to me that our whole project could stumble here. Our Lord specifically said that "new wine requires new bottles." Not "nice" men but only new men can communicate this Gospel and know what they are talking about, for the love they manifest is the love they themselves have experienced.

Value of Small Groups

The PROJECT will also call our attention to the value of small groups. There is a renewal already taking place across our land in the movement of little groups of people meeting for the most part in homes, becoming identified with each other, caring, accepting, praying, learning, discussing, reading. They "back check" one another in the serious matter of daily ministry. They "team up," so that no person on the frontier of daily work feels he is alone. The process is that of leavening.

The international movement, FAITH AT WORK, has encouraged the small group method. But they go further. They seek to penetrate the community by Christian hospitality. Neighbours and friends (for the most part non-Christians) are invited in to share in discussion, to meet new friends, to be exposed to the reality of a group who are bound together by love, who care sacrificially and who serve adventurously. Emphasis is placed on honesty and love. Here, for the first time, many people face up to themselves, get honest with themselves, learn to accept themselves and to accept others, and then to move out into practical and significant ministries in the world. I have witnessed transformation in this way many times through such groups.

One of the outstanding projects of evangelism on our scene today, I believe is the HIDDEN SPRINGS CHRISTIAN REHABILITATION CENTRE near Brantford. Here, Rev. Ralph Howlett and his staff have dedicated themselves to bringing new life to people who suffer from mild emotional disturbances. Working with medicine and psychiatry, but creating and maintaining a community of reconciling love, the guest (patient) finds healing and hope in a way never thought possible. Our Church should be more aware of Hidden Springs, of the quiet miracles that take place there, and of the unique ministry of Rev. Ralph Howlett and his associate Rev. David Emmons.

It is our hope that experiments and projects such as Hidden Springs may develop throughout our land; each one different from the others, peculiar to the needs of the community, relevant to the obvious challenges of the area, yet each one showing forth this love that cares.

No plan is perfect. No plan will work automatically. But I believe the Project will **WORK TO THE DEGREE WE WORK IT**. It will accomplish a good deal if it encourages people to ask the right questions, if it calls forth a depth-study of the nature of the Church and its ministry, if it awakens congregations from lethargy or frustration to new life in real witness to the world.

There is a planned order, but only a suggested outline of procedure. The reason for this is that we believe Evangelism should be urgent but without anxiety. It is not our task to say, "this is your duty," "this you ought to be doing," but rather to suggest ways in which God is trying to speak to the Church today, and to lead us. To this end the Gospel is its own evangelism. The evangel is inherent to the Good News. It is not an added requirement. Peter said, "We cannot but speak the things we have seen and heard." Evangelism is inevitable, not because of what we ought to do but because of what God has already done.

I am convinced we are living in the **PRE CHRISTIAN ERA**.

REPORT OF EVANGELISM RESOURCE COMMITTEE

REV. GORDON C. HUNTER

During the year the Committee saw fit to enlarge its membership to twenty-one members. Two meetings were held, spring and fall respectively. The Committee is fully representative of the Church across the nation both clergy and lay, men and women.

At the request of the Board, the Committee changed its name to **EVANGELISM RESOURCE COMMITTEE**. This is indeed what it is, a group of ministers and lay people, concerned about the business of communicating the Gospel in our age, who provide ideas for a developing programme of evangelism for the Church.

The Committee seeks full co-operation with the other Boards of the Church and the New Division of Congregational Life and Work. Accordingly, in the publishing of materials, in planning Conference and Regional fellowships, and in every aspect of the Committee's work, we seek close co-ordination of effort.

NATIONAL SURVEY. The extensive survey of Sessions, ministers, individuals across our Church has already caused many persons and groups to re-examine themselves in the light of Christ's call to real ministry. Preliminary reports have been presented and a full and complete report will be available to the Church in March of this year.

PLANNING FELLOWSHIPS. Sub-committees have been at work with a detailed study of how the Fellowships on both Conference and Regional levels can best produce the kind of stimulation and response that will excite and challenge the membership of the Church to more effective Christian witness. It is anticipated that when Fellowships are held at the level of the congregation, much will have been learned at the other two levels so that the Congregation will be challenged to see its real task and be prepared to take a fresh approach to how it can be more relevant in the local community.

PUBLICATIONS. *A New Blueprint for Evangelism*, an eight-page statement prepared by a special committee seeks to spell out in simple language some of the imperatives for evangelism in today's world. *Who Me?—An Evangelist?* is a small pamphlet pointing up the ministry of the laity in daily work. *A Play* is in process of publication, written by Mrs. Hilda Powicke with consultation with the Christian Drama Council, for use by Conference and Presbytery fellowships. The purpose is to show some of our common pitfalls in dealing with people in real need and how we must develop new attitudes and approaches to personal and social problems. *Why the Sea is Boiling Hot* is a publication that is bound to have wide reading and provide the basis for deep thought and enlightened discussion in the Planning Fellowships, it will cause us to take an honest look at ourselves, our society, our Church, our task.

The purpose of the PLANNING FELLOWSHIPS is to develop an informed and disciplined membership within the Church and to prepare the Church for engagement with society. The Committee wishes to make clear that there will be no "laid on" agenda but guidelines have been provided and several resources made available.

It is thrilling to read of many "pilot projects" in evangelism, each very different from the others, yet all seeking to communicate the Good News in relevant terms.

We recommend, that where possible, the fellowships be an ecumenical encounter. We also suggest that representatives to the fellowships be chosen with much careful thought. We ought to have people, both clergy and lay, who can best give leadership at the other levels.

More remains to be done, but much has already been accomplished in an endeavour to alert the Church to its essential task and to search out ways and means to reach men and women, youth and children for Christ.

SOME GOALS FOR A NATIONAL PROJECT OF EVANGELISM AND SOCIAL ACTION

REV. J. R. HORD

The 21st General Council endorsed a National Project of Evangelism and Social Action and called upon the courts and congregations of our Church to participate in it. I would like to outline some goals which we have for this major enterprise ahead of us. If we do not expect something vital and revolutionary to happen, little will happen. If we set high goals before us, which we believe to be given us by God, we may not achieve them in the next two or three years, but we should set the Church on the way to their fulfillment.

I

Since evangelism always involves the outreach of the church into the world with a view to bringing men's individual and social life under the sway of Christ, *we must be clear as to what we mean by the world, and the church, and the relationship between the two.*

What does the Bible mean by "the world?" I realize that there are different strands of teaching and that I am oversimplifying, but the biblical writers thought of two "ages", often translated "worlds" in our English Bible. There is "this age" of human history and "the age to come," which we might refer to as the Kingdom of God. "This age" or

"world" is created by God and is essentially good. God "gave man dominion over the fish of the sea and the birds of the air and over the cattle and over all the earth and over every creeping thing that creeps upon the earth." This is an awesome and frightening responsibility. God has granted man freedom and creative power which he is to use in building a civilization of which he is the master. It is only in recent times that this promise of Genesis can be fulfilled. Today, man, with his scientific knowledge and technological skill, can finally control his world and build a universal civilization. Dietrich Bonhoeffer pointed out that modern man has "come of age". The Church can no longer appeal to man in his weakness as it has in times past, but must rather appeal to him in his strength.

But what are we to do with those references in the Bible which declare that Christians are to deny the world? It is a familiar story of how man mistook his powers of creativity for the divine creativity and made himself into a god. Man misused his freedom to rebel against the conditions which God set down in his universe, thus bringing destruction into history. When the writer of the Gospel of John calls upon Christians to repudiate the world, he means that we must reject the power of "the evil one" in order that we can give our complete allegiance to Christ. When Paul declares that, "The form (the schema) of this world is passing away," it is that it may be "set free from its bondage to decay."

Even though we recognize that this is a "fallen" world we still believe that it is God's world, that it is a good world, and that it is to be renewed after the likeness of the "age to come". The Book of Revelation declares that this earth is not to be destroyed but that there is to be "a new heaven and a new earth." The word used for new, *kainos* rather than *neos*, implies renewal or restoration of all things. We Christians therefore deny self, reject sin, set ourselves free from the "form of this age", and give our allegiance to Jesus Christ who is Lord of the world, that "this age" or "world" shall be renewed and fulfilled in "the age to come", in the Kingdom of God.

What then is the Church? When George Cassalis carried out a study for the World Council of Churches on "The Missionary Structures of the Congregation" he declared that the usual order in which we think of the church's relationship with the world is "God, Church, world." God and the Church gang up on the world in order to convert it. Rather, declared Cassalis, the order should be "God, world (church)," with church bracketed with the world. God's concern is for the world, which he made, which he loves, loves so much that he gave his Son, Jesus Christ to redeem it.

What then is the Church? It is first of all a bit of "the world." It is made up of a group of people who live in the world with all the problems and weaknesses of other people. It is always disastrous when the Church believes that it is a holy place, made up of holier-than-thou people, that it is in some way separate from, and better than, the world. Both Luther and Calvin declared that it is demonic for the Church to regard itself as a holy institution and thus put itself in the place of God. Why is it that so many church members can attend worship and receive no guidance for their daily lives? They leave the church the same as they went in. Because they believe that they are different in church as they perform these sacred acts. Rather we should see ourselves as part of the world, going to church with all our fears and anxieties, selfishness and sin, there discovering a new dimension and direction to life in the light of the Word of God. Life in the church must be directly linked with life in the world if it is to be relevant.

Is there then no difference between the Church and the world? *The difference is that although Christians know themselves to be part of this world they are a people who have caught a glimpse of the "age to come".* They have a Word from the Lord; they are directed by the light of God's revelation; they have rejected the "principalities and powers" which rule this world in order to give their lives to Christ who has conquered the "principalities and powers." The church is an "earnest" or "foretaste" or a glimpse in history of "the age to come."

The first aim of a National Project of Evangelism must therefore be to see the Church as a part of the world, living its life in the world, with a compelling responsibility for the world, seeking to lead the world to its destiny in the Kingdom of God. Recently a fundamentalist minister told his congregation of how he liked a certain record which he purchased. When he played it at home his wife suggested that if this record drew him toward the world rather than to God, he should destroy it. "I broke the record," declared the minister. And a young person who was present thought, "If your religion is so old-fashioned and outdated as that you can have it. I don't want anything to do with it." This is a false juxtaposition. A Christian should be drawn both to God and the world which he has made.

II

This is one of the goals for a National Project of Evangelism, to make the Church more relevant, by realizing that it is a part of the world, charged with responsibility for the world. I would suggest a second major goal as *the forming of every congregation into a missionary task-force in the community. We must push the Church out of her increasingly ghetto-like existence into living service in the world.*

Actually the aim of the modern parish church seems to be to draw men inside her walls rather than training them to go forth into the world. Our advertising, visitation, and much of our preaching, proceeds on the assumption that if only everyone were members of the church the Kingdom of God would have arrived. Nothing could be further from the truth. God's purpose is to redeem the world. It is the responsibility of the Church to help God in this task. Here is where we are miserably failing.

Let me give illustrations of how ill-equipped our people are for encounter with the world. One of our university chaplains has charged that our Christian young people are not prepared for mature discussion of their faith on the campus. "Where are our professing Christians when critics, cynics and agnostics take over a public meeting? They are either absent or remain discreetly silent." It is not only youth who are not prepared to meet their critics; neither are adults. Our Board is preparing a booklet entitled *Why the Sea Is Boiling Hot* in which several journalists give their comments on aspects of the Church's life. The general argument of all these writers is that the Church is not communicating with the world. A group of laymen studied this document. A number threw up their hands in horror and cried: "This is too hot. We cannot handle it. Leave it alone." Here are faithful church members who are unable to answer the honest questions and charges of their critics. They are tongue-tied in the presence of their enemies. And I know plenty of parsons who are dumb when they get from behind their pulpit and their manuscript.

We are all familiar with the words of the Second Assembly of the World Council of Churches meeting at Evanston: "The real battles of the faith are being fought today in the factory, shops, offices, farms, in political parties and government agencies, in countless homes, in the press, radio, television, in the relationship between the nations." And who can serve God in these areas of endeavour? Laymen, of course. It is the laymen who are in the front-line trenches.

If the congregation is to be an evangelizing agency we must regain the New Testament view of the Laos as the whole people of God, clergy and laymen together called to fulfil Christ's ministry in the world. This way of speaking is becoming a religious cliché which we mouth *ad nauseam* but with very little practical results. We still produce clergy who are trained to preach from their pulpits six feet above contradiction, as the Bishop Woolwich describes it. I am a strong believer in good preaching and know that it can be used by God to move his people. But I also know that we are in a transition period when laymen do not take preachers as seriously as a former generation did, because the preachers do not know how laymen should live and act in the world. The time has come when clergy and laity must sit down together in honest, face-to-face, give-and-take discussion and make the decisions on the light of the Word of God and the needs of their daily lives.

This then is the second goal for a project of evangelism, to bring prophetic judgment upon the Church as a hide-bound institution which accommodates itself to its surrounding culture, and to train the laity for Christian witness, to assist God's mission in his world, to accept their share of Christ's ministry, to seek to bring the hope and meaning of the Gospel to the world.

III

We have seen that the Church is a part of the world with a special responsibility for the world. We have said that the Church must be pushed out of its institutional rigidity to become a missionary task-force in the community. A third goal for a national project of evangelism is *to assist the Church to discover those forms of witness and fellowship which are required to make it effective in communicating the gospel in a rapidly changing social order.*

We are aware of some of the major changes which have taken, or are taking place in our society. There is *urbanization* with the mushrooming of vast metropolitan centres, a city like Toronto growing 50,000 every year. There are vast changes brought about by *industrialization, technology and automation* where man is subordinated to the machine and is being replaced by the machine. There is the rise of *pluralism* with various national and ethnic groups demanding recognition, which leads to changing moral standards and political patterns. We cannot understand our society unless we recognize the fact of *vast impersonal power structures*, big government, big business, big labour, big education, with fantastic power concentrated in the hands of a few persons. Then there is the mass *media of communications* which saturates every community in the land with the same news, same drama, same music, same cultural pap.

Most institutions, such as business, communications, education, strive to keep up to the demands of the new age. Politics and religion bring up the rear in social change. Sociologists inform us that the parish system developed in a feudalistic age when society was static and the church was the centre of the community. We still seek to retain a parish structure which was suitable for a rural and small town society 50 years ago but not

for our mobile pluralistic society today. Peter Berger declares that the parish church, especially in suburbia, ministers to man's "private sector" (his life at home with the wife and children) but not to his "public sector" (his life amidst the power structures of business, commerce and leisure which we have mentioned). Gibson Winter has written a new book entitled "The New Creation as Metropolis" in which he suggests that the church of the future must adopt some of the positive features of city life if it is to be relevant in our society.

May I give illustrations of the conservative nature of the church. Ever since I was a lad I have realized that these little rural churches, spotted across our countryside every four or five miles, built for horse-and-buggy days, are not planned to meet the need of an automated society. Rev. Harold Bailey, who has studied the rural church very carefully, declares that in the central conferences a minister should have oversight of at least 175 families. If possible we should organize a team ministry where there would be specialists in certain fields including a Christian Education worker. But we know how difficult it is to close rural churches when Aunt Jenny played the organ for 50 years and Cousin Joe is buried in the cemetery. In spite of resistance to change the Presbyteries of these central conferences should plan and carry out a radical reorganization of the whole church structure in order to bring it in line with modern needs.

Let us now turn to the city. Recently there was a meeting of leaders from five congregations in an area of mid-town Toronto called to discuss the possibility of co-ordinating their efforts so that they would do a more effective work in their changing community. The ministers were willing to co-operate. But the lay representatives from each of these churches opposed the idea of co-operation and amalgamation stating that their church could carry on for a while longer. There has been a more encouraging meeting in another area where representatives of the Anglican, United and Salvation Army met to discuss the opening of an Information Centre where residents of the community could drop in of an evening and chat with each other and with representatives of the church.

What forms the church of the future is to take, we do not know. I do know that the Young People's Caravaners in Saskatchewan opened "The Stubborn Mule" in Regina Beach, a coffee-shop which was a hang-out for the young people all summer but run under Christian auspices. I do know that there has been a beatnik congregation formed in Australia where some of this long-haired crowd are finding meaning in life once more, as they meet and worship in an apartment chapel. I happen to know that some of the staff members of the World Council of Churches who live in a new apartment complex in the outskirts of Geneva sought to make the church relevant to the inhabitants of what has been called one of these "human filing cabinets". There was practically no interest shown in an organized church. These Christian witnesses sought to discover what their neighbours were interested in. Invitations were extended to each family to send a concerned member to a community meeting. There was an enthusiastic response. Soon an international, multilingual, interracial group was discussing what could be done to meet the needs of lonely people, to organize nursery classes, to improve playground facilities, to avail themselves of educational opportunities. Here was a unity that could not be found in any denominational church and which would be destroyed by denominational Christianity. Our Christian friends at the World Council do not know if they will get a church or not. But in the meantime they have a community organization that is dealing with real issues in a most responsible manner. Who knows what the future may hold?

Conclusion

Can the church bring itself up to date as the Roman Catholic Church is attempting to do at the sessions of the Vatican Council? I believe that it can. But it's not going to happen through the "business-as-usual" attitude of most church courts and congregations. Reform will only come as we realize that "the age to come" has already entered and is entering "this age." "The end is at hand." God is working out his purpose in the world and we must work with him. We must offer ourselves as his instrument to deal with the major personal, moral, social and spiritual issues of our day. If we do not recognize his working, the crisis days of judgment are upon us.

If reform is to come it will be costly. *Dietrich Bonhoeffer* found God in his world in the hell of a Nazi prison. It may be that we too will have to pay the price of love he paid. *Dr. Alex Vidler* wrote: "Certainly there will be great risks in a Christianity of genuine worldliness, for it means living in the open air, it means living with men and serving them in all those areas where Christ is never named though they belong to him, or where he is named only to be misunderstood or reviled."

William Stringfellow, that controversial Episcopal layman, has written: "This intimacy with the world as it is, this peculiar freedom, this awful innocence toward the world which a Christian is given, makes a Christian look like a sucker because a Christian is engaged in the whole-sale expenditure of his life. . . . A Christian is not distinguished by his political views, or moral decisions, or habitual conduct, or personal piety, or, least of all, by his churchly activities. A Christian is distinguished by his radical esteem for the Incarnation—to use the traditional jargon—by his reverence for the life of God in the whole of Creation, even and, in a sense, especially, Creation in the travail of sin. . . . The characteristic place to find a Christian is among his very enemies."

XII

Experimental Evangelism

FAITH IN LIFE DIALOGUE

("Time Magazine")

To many theologians, Christianity's biggest problems are: first, to get the Church out of the cathedrals and into the market place; and, second, to make the Gospel message a life-changing reality in men's hearts. The American Lutheran Church thinks it may have found one solution in its "Faith in Life Dialogue," a week-long experiment in the neighbouring towns of Fargo (pop. 50,500), N. Dak., and Moorhead (23,000), Minn. The venture says Methodist Church Historian Franklin Littell of Chicago Theological Seminary, is "the most important thing of its kind to occur in America."

The dialogue, modelled loosely on the German Protestant *Kirchenwoche*, or Church Week, was organized by Lutheran Pastor Arnold Mickelson "to get people to talk about their problems and their faith, to meet the community outside the Church and discuss issues the public wants to talk about." A special inter-faith committee scheduled more than

200 talk-stirring events, most of them under secular auspices, while clergymen stayed discreetly in the background. The dialogue was supported by nearly all local churches and service clubs.

Fargo theatres had special showings of "problem" movies, such as *Becket* and *Black Like Me*, followed by panel discussions on their meaning. There were neighbourhood Kaffee Klatsches at which parents discussed ways of raising the moral standards of their teenagers. Minnesota's Democratic Senator Eugene McCarthy, who once taught economics and sociology at Roman Catholic colleges, lectured on the moral problems of political responsibility, while a New York Attorney, William Stringfellow, an Episcopal lay theologian addressed the Bar Association on law, conscience, and civil rights.

The dialogue was intended to stir consciences rather than save souls, and it seems to have done just that. Said a farmer: "Now it's O.K. to talk religion in the feed mill." A teenaged girl was so moved by the discussions that she gave \$40, all her savings, to her Church. Hearing of a Negro G.I.'s disappointment in not finding a home, a landlord immediately offered him an apartment. The local Catholic and Protestant clergy, meeting for the first time while preparing for the week, found the experience so agreeable that they have set up monthly conferences. And Lutheran officials are so cock-a-hoop over the results that they want to test their luck in larger communities. Next year a Faith in Life Dialogue is planned for Duluth, the year after for Minneapolis.

THE "PERSON" CHURCH

GIB MACKIE, *Toronto*

The Christian pilgrimage is not long when measured by time, and the length of the pilgrimage is not constant with all of God's children. It can commence in the tender years of childhood or come alive anytime in the intervening years between life and death.

Unquestionably the pilgrimage of all the saints has compounded the power of the living Christ in the roaring 60's of the twentieth century. Their faithful obedience has brought Christ's Church to where it is today. But we tend to inject organization into the Church to such an extent that it fails to live as a "Person" Church outside the hours of the Sabbath, at least not in the way it ought. The Communion of Saints seems to be a pleasant sounding phrase that we can give lip service to when reading the Apostles' Creed. We hardly grasp the fact that if it were not for the Communion of Saints we wouldn't have a Church today in which to worship God. We are not conscious of the fact that the Communion of Saints laboured for Jesus Christ and it is for us to enter into their labour.

The Official Board of the congregation that appointed me a delegate to the First Conference of United Church Men appointed three others. My stewardship was the most junior and we all had a tremendous experience of fellowship with Jesus Christ. In essence what happened was this:

The Communion of Saints lived in disciplined obedience to Christ's precepts and served his Church in that congregation for the extension of God's kingdom on earth.

The power of the living Christ working in and through lives serving on the Official Board authorized four men to attend the Conference as delegates of the congregation.

As a result four of its members knew the power of the living Christ through the Communion of Saints.

The mission of the Church is many things to many people and it serves in a world where man's genius is heralded for achievements undreamt of a scant few years ago. The Church is in the world and the world is in the Church. Hence, "administer," "promote," and "succeed" are words of the world not uncommon in the courts of the Church. The Communion of Saints was and still is more familiar with "teach," "preach" and "suffer." These are the disciplines that down through the ages have made the Christian different because they built character into his life. The Lord of Life laid it upon our hearts that if we would follow him, we must deny ourselves and pick up a cross and follow HIM. We know the fulness of Christ when we feel the pain of the cross.

As a consequence of having attended that First Conference of the Board of Men my life has been exposed to fellowship with men of God from many parts of the world. George W. Webber of East Harlem Protestant Parish in New York is one of them. One sunny afternoon Bill Webber escorted me through his parish where the sun seldom shines on the inhabitants of the tenement housing. Here was an ordained servant, a man of God, suffering with God's children in the heart of man's world. Greed, lust, spite, hate, and man's inhumanity to man were feasting off the lives of God's less fortunate children. But God's foolishness is wiser than men and his weakness is stronger than men. So the mission of the Church in East Harlem endorses the pain of Christ but willing hearts and minds serve it well and hope springs eternal in their lives.

Perhaps Bill Webber's book "God's Colony In Man's World"; the fellowship of Bill and his wife in our home and in theirs; the witnessing Church in the inner city; perhaps the Communion of Saints; in any event something caused me to stop in my tracks one day and telephone Dr. George Birtch at Toronto's Metropolitan United Church. He listened to the problem bothering me . . . simply that of extracting the necessities of life from a job in the inner city during the day hours, and rushing to the comfort and complacency of suburbia in the off hours where concerns for self predominate and others are soon forgotten.

So the ministry of my esteemed friend Dr. Birtch and my ministry as a layman were being drawn together because of our presence in the inner city. As a result of the telephone conversation a few business characters meet with Dr. Birtch in his study each Thursday from 12:00 noon to 1:00 p.m. It is completely informal and is motivated by a willingness to know more about Jesus. It could be said that it is the "Person" Church taking time to pray, meditate, and share in fellowship with the Lord of life.

Not all who come to the fellowship are committed servants, not all speak Church language, not all are comfortable in prayer. But it is the Church, unashamed, willing, searching, and in many ways sharing. Unquestionably no one in the fellowship thinks he is better than the other fellow. The hope is that we will all grow taller and become different for Jesus Christ's sake.

Ed is the bounciest character among us. He lives well, has seen better days, lived through an invention obsession that almost broke him. Subsequent tribulations that bent him badly would have caused other men to break. The first day he drew into the prayer circle to unite in the Lord's Prayer caused him to have muscular spasms that almost caused him to withdraw. Not so today, and he would be the first to say that the pilgrimage is indeed rough but worthwhile whatever the cost. The "Person" Church in his life has caused him to stand and having done all things to stand.

Orville is a faithful member of A.A. and the fellowship can see and feel the twelve steps working in and through his life. His faithful witness in A.A. also serves the Church and he knows the fulness of Christ through the Communion of Saints. Orville's contribution helps us to labour on for the glory of his kingdom.

There are others who attend this fellowship who know the wisdom found in George W. Webber's book "God's Colony In Man's World". He says "Even the local mission of the Church is a home missionary venture off somewhere in Indian territory or in the world of the inner city".

What this fellowship has done for others cannot be measured with accuracy. However, it does serve to illustrate some important facts:

- (1) The home missionary venture of a suburban congregation can and should include an inner city congregation. Then when the Apostles' Creed is said the Communion of Saints will be more meaningful and the suburban fellowship richer because of its stewardship.
- (2) A noonday fellowship recruited from business and professional men, meeting with the minister of an inner city Church each week, can and should help the ministry of the ordained servant as it helps the ministry of the laymen who attend.
- (3) Diligent use of the means of grace does demand a concentrated discipline and effort and when developed through a mid-week fellowship, the "Person" Church tends to live victoriously through service, and the world in the organization Church becomes less important and loses some of its patterns of conformity.

Perhaps that is why the fellowship after two years of meeting now finds itself looking for an opportunity to lose itself in service. At the moment the thought weighing heavily on our hearts is a visitation army of committed people. . . . We would take fellowship to the shut-ins, the sick, the lonely, the elderly people. We ask for nothing. We give joy and fellowship because the Communion of Saints gave it to us through disciplined obedience to Jesus Christ.

THE NEED FOR SMALL FELLOWSHIP GROUPS

(From the Report of a Study Group on DR. COLIN WILLIAMS' "Where in the World?" by Church of Christ, Milford, Conn.)

We are far from certain of the course we are to follow in carrying out our mission; but we have agreed on certain principles. This is to suggest the outline of one way by which those principles might be put into effect in a local, residential congregation which was committed to mission in its own area.

We have referred to the double requirements for congregational life: on the one hand to be firmly anchored in the fixed and given aspects of the Faith and of Worship; and on the other to exhibit considerable flexibility of action.

We believe this dual character might be achieved by groups whose members bind themselves to God and each other in a clearly defined discipline of common worship, private devotion, study and action. Such groups should be of manageable size, and could be formed on the basis of occupation, common interests (family, politics, art, etc.), or location. Mem-

bers would pledge to meet regularly for a common meal, common worship and study; to engage regularly in a secret discipline of personal devotion and contemplation; and to embark upon specific tasks of Christian service and witness chosen by the whole group (such tasks might be undertaken individually, or in co-operation with other members). Report on progress and problems in the assignments would be made to the whole group.

Certain dangers are obviously inherent in any such scheme. In particular, members would run the risk of spiritual pride, coming in time to regard themselves as the elite of the Church. Not unrelated is the danger that such groups would become separated from the main body of church members and be splinter groups, or sects, almost outside the congregation. For either of these dangers to become a reality would be disastrous. Yet the presence of danger cannot be allowed to stifle action.

It should be emphasized that membership of such a group is one among many ministries open to members of the congregation: it must not be regarded as the only, or even a "higher" type of ministry for laymen.

AUSTRALIAN MINISTRY TO BEATNIK COMMUNITY

(Division of World Mission and Evangelism, World Council of Churches)

An Australian Methodist minister, the Rev. Ted Noffs, was recently appointed to King's Cross, Sydney, which is regarded throughout Australia as the centre of entertainment in that country. The population per square mile of King's Cross is estimated at 150,000 persons, making it the most densely populated square mile in the southern hemisphere. It is here that Mr. Noffs took up his ministry early this year after a flying visit to experimental centres around the world. The church had gone out of existence in King's Cross which was regarded as an impossible situation so far as traditional approaches were concerned.

Mr. Noffs was sent in to this area with the specific task of discovering ways by which a renewed church might minister in the strange new environment of affluent apartment buildings, exclusive tourist hotels, and sensation-seeking night-clubs. In King's Cross, for example, at two of the most famous night-clubs there are all-male revues. King's Cross is a centre not only of prostitution, but also for homosexual groups in Australia. It is also one of the places where drug addiction is a problem among the many hundreds of young adults who live there.

An Apartment Chapel

Mr. Noffs, who had served the church as pastor of Wesley Church in Chicago for three years and who took his Master's degree in Sociology at Northwestern University, made his first contact with the "beatnik" community on his return from his overseas trip in March of this year. As his only "plant" consisted of an apartment building with four units in it he proceeded to create what has become known around Australia as *The Wayside Chapel of the Cross* in one of the lower apartments and above this the small core of Christians working with Mr. Noffs set to work to create what has been called *The "Upper Room" Coffee Lounge*. Mr. Noffs had no congregation whatsoever (there were only 8 people to welcome him when he took up his ministry there) and having just left Sydney's thriving Central Methodist Mission and a congregation of 1,000 people, he was

somewhat despaired. He began however by gathering together many of the beatniks from some of the depressed areas on the fringe of King's Cross. Visiting the "pads" as they are called he struck up friendships with these people and before long the Wayside Chapel became famous as the church being built by beatniks. Many of the beatniks helped in the removal of rocks, the laying of pipes, and in the general work around the area. The beatniks took signs, advertising the Coffee Shop, which their more artistic fellows had painted and placed them in some of the hotels in the area.

Nowadays, on a Sunday evening, 150-200 beatniks gather in the "Upper Room". The Coffee Shop is open other nights of the week, too, but on this evening the service is televised from the Wayside Chapel beneath through closed-circuit television to the Coffee Shop above. Many of the beatniks listen and then discuss the issues raised by the Rev. Ted Noffs when he comes up into the Coffee Shop later. Increasing numbers of beatniks are involving themselves in the Service below. Recently some have read the lesson and others have become involved in a translation ministry that Mr. Noffs has at other times with his closed-circuit television set-up.

It is estimated that there is a population of some 1,000 beatniks in the Sydney area. Many of them come from other countries to be a part of this community. One of the most exciting developments is a result of a Poetry Corner where the beatniks contribute items. The best of the poems and prose have been published in a monthly magazine called *Cross Beat*. The church in this centre is dramatically involved in the life of the world from within and Mr. Noffs regards as the key words in his work: *redemptive involvement*.

CHRISTIAN FORUMS IN ALGOMA PRESBYTERY

REV. W. G. BERRY

Christian Forums were held in the Algoma Presbytery at Manitouwadge, an isolated copper-mining town north of White River, Ontario, and at Wawa, another rather isolated iron-mining town near the Lake Superior shore. The Forums were held one week at each place: at Manitouwadge, September 29th to October 3rd; and at Wawa, October 4th to October 9th. The Missioner was Rev. W. G. Berry, Minister of St. Paul's-Avenue Road Church, Toronto, former Associate Secretary, Board of Evangelism and Social Service. The Presbytery of Algoma attended two nights of the Forum at Wawa.

Format of the Forums followed somewhat the same programme as the "On The Spot" TV Missions. The general evening programme was as follows:

1. Two or three of the historic but *not gospel hymns* were sung.
2. There was a *brief prayer* of two or three sentences.
3. *Announcements* and offering followed.

(These three items were conducted by the local minister in each case assisted by laymen, and in one case with the Anglican minister leading the singing.)

4. *The Missioner* then took over. He read a brief Scripture lesson.

5. This was followed by a *twenty-minute address* on the theme *Let's Be Honest*.

The six evening subjects of the twenty-minute addresses were:

- Let's Be Honest* (1) About God; (2) About Creation;
(3) About the Bible; (4) About Christ;
(5) About Salvation; (6) About the Church.

6. *The Question Period* occupied always an hour and even more as the people apparently did not want to conclude.

Only written questions were admitted, and there was no discussion, only answers to the questions. Some did submit additional questions following an answer.

The audience consisted of a complete cross-section of the community, and included a greater number of *non-church-goers* proportionate to the numbers present than the Missioner or the ministers had seen at any other meetings of the type. Both local United Church ministers commented enthusiastically about this. "That man hasn't been to church in years," was a common comment.

The Church people were from all denominations. The Pentecostal Church was strongly represented, as well as the "Hiawatha" Pentecostal Church. The Anglican priest, strongly Anglo-Catholic, did not miss one meeting at Manitouwadge; and the priest at Wawa led the singing. There seemed to be a full representation from all areas of the local church life.

Attendance was surprising in view of the inclement weather such as only the White River district of Ontario can produce (snow, ice, cold rain and wind). The largest attendance was on the roughest night. The same people came each night. They said "It was like a continued story" and they did not wish to miss an instalment. These northern towns are small, but about one in ten of the population were present—for Toronto, an attendance of 175,000 people proportionately, as one minister put it.

Reaction of non-church-goers of all types, from miners down to university executives, was excellent. They were interested in discovering that Christianity is not superstition, and could be rational. There was a large proportion of men, larger than usual, in the audience.

The reaction of the church-goers of all denominations was favourable; indeed the more conservative groups were as interested as the Anglican and United Church people.

Results cannot be measured. This was not an evangelistic mission in the usual sense. No appeal was made for decision or recommitment. Decision cards were made available on the final night. People who took them were instructed to return them to the minister of the church they attend.

The Missioner's conclusion is that we are not doing nearly enough of this kind of informative forum, in which the basic position of the church can be set forth and people's questions answered. Such forums would be a great benefit to the New Curriculum of the Church upon which many questions were asked. Of course, a missioner can only give his own answers to questions in many cases. This was made clear. It was one minister's view of what the church and particularly the United Church believes. This Missioner tried to relate new knowledge, the challenge of science to the faith, and to demonstrate that Christianity is intellectually valid. Hope was expressed by those responsible for the mission that the missioner would have other such opportunities for dialogue.

QUESTIONS SUBMITTED TO TV MISSION

("On the Spot" TV Mission at Port Arthur, November, 1964)

The following is a cross-section, taken at random, of the four hundred questions asked of Mr. Burgess during the "On the Spot" TV Mission at Port Arthur, last November. They are included in this report for interest:

- Can you take Communion if you are not a Church Member?
- If Adam and Eve were white, where did the other races come from?
- You say you believe in "the new birth": How can I be born again?
- What is the United Church's stand on the Virgin Birth?
- If God drowned all the world except Noah's family, how can he be merciful?
- If Jesus died to forgive sins, how can there be a hell?
- Do you believe in fate or in chance?
- Do you expect the Anti-Christ?
- Why has the United Church spent \$500,000 on a Curriculum that denies the first eleven books of Genesis and throws out most of the miracles?
- Why does the Church allow ministers to be depicted on TV as morons or fanatics? Priests and rabbis are not so maligned: Why don't Protestants do something?
- What is the United Church's view on persons employed by brewery or tobacco firms?
- Is a lie ever justified?
- What is the Church doing for deaf mutes?
- If God created all things, what about the malaria mosquito?
- What are your ideas on birth control? Is literature available?
- Why does the Church spend its money on buildings instead of helping the needy?
- Who is God?
- Does a minister have the power to forgive sins?
- Please give United Church views on mercy killing.
- Is pre-marital sex always wrong?
- What are your views on alcoholism and the cures for it?
- What is the difference between agnosticism and atheism?
- Please give a simple definition of the Blessed Trinity.
- What's wrong with Sunday sport for people who don't wish to rest?
- What is the justification for infant baptism?
- What does the United Church believe about speaking with tongues in the modern Church?
- Should Sunday evening services be withdrawn in favour of a mid-week service?
- Is Spiritualism wrong in the sight of God?
- What is the United Church stand on gambling and pornography?
- What do you feel about an atheist who is denied citizenship because of his atheism?

AN EVANGELISM BAZAAR

REV. JOHN MORRIS

Toronto Centre Presbytery has a separate committee on Evangelism which for over two years has been concerning itself with RENEWAL WITHIN THE CHURCH. Following the lead of the World Council of Churches it turned its attention to the local congregation, and began to ask how it might be re-oriented toward mission.

Immediately it became apparent that there are a number of experiments going on currently in Toronto in which congregations are trying new methods of reaching out, and reaching in. And a good deal of new thinking was taking place.

To gather all this together and let the other congregations in on it, a scheme was devised to permit these stories to be told concurrently to as many clergy and laity as were interested. The idea of the bazaar was borrowed from the women of the church, and the idea of classes on the hour every hour was borrowed from the university. We called it our "Evangelism Bazaar" and invited the churches to send delegates to take their choice of discussion groups for three hours on a certain night. Toronto East Presbytery became interested and took part in the plan.

Sixteen different areas of concern were established in three groups: the Theology of Renewal, Training the Congregation for Mission, Reaching out to the World. Two persons of competence or experience in each of these areas were selected from several denominations, largely within the metropolitan boundaries, and these teams were set up in the Church School rooms at Timothy Eaton Memorial Church. At 7:00 p.m. 258 delegates tried to get into the rooms; at 8:00 they shifted to the next choice on their list and over 300 were present; the last time round at 9:00 p.m. 238 took the discussions while many others continued the discussions over coffee in a common room. There were about 40 other persons involved in the presentations.

The Theological basis for renewal included such questions as, "What is the Church for?" "What are the ministries?" "What happens when a person is converted?" and "What is the confirmation class trying to accomplish?"

"Training the congregation" included discussion of session retreats, preaching and teaching missions, Bible study programmes, and such experiments as men's breakfasts, and "koinonia" groups.

"Reaching those outside the church" was enlarged to include such new ventures as the House Church, preaching to a mobile people in plazas, and summer resorts, the Coffee-House idea, jazz in worship, the use of current feature films as a basis for dialogue, the problem of reaching the apartment house dweller and the mission to street gangs and other detached youth.

The bazaar took a great deal of preparation. But it brought together a large number of highly concerned lay people and ministers, and saw an immense exchange of ideas. Altogether there were at least 900 creative encounters between persons and the challenge of the Word in today's world.

The Presbytery felt that a good precedent was set, and hopes the pattern, or one like it, may continue another year. The Church is grappling seriously with its task in hundreds of places. The successes and failures in these experiments need to be very widely known. The "Evangelism Bazaar" may be the answer to this problem of communication.

CHRISTIANITY AND THE ARTS

REV. MALCOLM BOYD, *University Chaplain, Detroit, Mich.*

Christianity becomes merely a caricature of itself—sterile, lifeless, dried-out, irrelevant—when it is perverted into an ingrown religious system and divorced from ongoing, daily, momentary, crucial life situations.

A sorry misunderstanding of the Christian faith has asserted itself whenever life becomes mere self-centred existence, joy is suspect, creative

work is brutally censored, poetry is derided, ideas are encased in tight molds and the arts are despised or neglected.

The arts, in the long run, preach the best sermons of all. These sermons are implicitly Christian whenever they are expressions of integrity and representations of an artist's freedom in being aware of his God-given humanness. By the same token, much would-be art (disguised in accepted art forms) that is explicitly labeled "religious" or "Christian" is not art but mere caricature of art, sentimentalized, banal, mediocre, essentially blasphemous.

Jacob Epstein's *Ecco Homo*—his uncompromising, shocking work of sculpture which an English parish refused to accept because of its "scandal"—preaches a Christian sermon to the whole of culture as well as to the timid, vulgarized parish which could not understand the Lord as a Suffering Servant.

When an art medium is fettered and perverted into channels of expression which represent prostitution—as in the case of the traditional Hollywood "religious" movie—we are confronted by the grotesque and the hideous, deceptively cloaked in accepted religious symbols.

It is not enough to mix a stack of recognizable Christian or religious symbols with a stack of proven commercial gimmicks in order to produce a religious work of art. When one comes face-to-face with Grünewald's portrayal on the Issenheim altar-piece of the Crucifixion, one wishes never again to be forced, either by politeness or brutal necessity, to sit through another Southern California concept of the death on the Cross of the Son of God. When one sees face-to-face such a depiction of Grünewald's of the sheer death of the event of Golgotha, one wishes never again to see a bright caricature of the "death," complete with synthetic sprayed-on blood and sweat, and the ecstatic writhing of a handsome young actor given a make-up artist's beard to portray Jesus, the carpenter of Nazareth and the Son of God.

The uncomprehending, unconverted would-be artists who toil to grind out "religious art" which will sell and bring in those fast, immediate dollars, are confessedly utterly confused when they are told that some contemporary art (which they have long since labeled as irreligious) is religious or Christian.

For example, we are being given in our best films and plays many portrayals of life within the hell marked by separation from God, lovelessness toward others and a fierce loneliness within one's own personality. Such art forms as give us these glimpses into the experience of a pre-figuring of hell within human life possess Christian significance and dimension.

Contemporary man, suffering in his estrangement from God, brother and real self, finds himself engulfed by sadness and futility, passion and panic. The best contemporary art frequently mirrors man's very experience of anxiety and grief, his knowledge of himself as finite or hopeless.

Menotti's operatic work *The Consul* must be cited in this connection. So must some of our best canvasses by contemporary artists who, by means of their expression in painting, hold up before our eyes the stark realism of various aspects of the human condition. In this same vein are some contemporary films of great merit including Sidney Meyers' *The Savage Eye*, Francois Truffaut's *The 400 Blows*, Alain Resnais' *Hiroshima*, *Mon Amour*, Ingmar Bergman's *Wild Strawberries* and Federico Fellini's *La Dolce Vita*.

Tennessee Williams is a playwright who has written profusely, expressed many conflicting images of life, and given us certain rock-hard transparent statements which seem to sum-up sharply certain facets of modern life. Williams has bequeathed to us a classic statement of Art of the Fall, that art mirroring man's self-awareness of a seemingly unre-

deemed, agonizing human condition, in a speech (by Tom) in his play *The Glass Menagerie*: "I travelled around a great deal. The cities swept about me like dead leaves, leaves that were brightly coloured but torn away from the branches. I would have stopped, but I was pursued by something."

If one wishes to read into the meaning of his pursuit the strong force of Francis Thompson's *Hound of Heaven*, one can say that the play *The Glass Menagerie* points the way toward Art of Redemption, that art which mirrors man's self-awareness of the fact of God's love and (related to it) man's love, poured out in concrete acts of a redemptive nature restoring the "lost" humanity, the vision and the actuality of personal dignity, beauty and hope.

It is the task of Christian interpretation to probe the meaning of our contemporary Art of the Fall and to prepare the way for the creation and interpretation of Art of Redemption within our culture. This is, in fact, a primary responsibility which must be borne within our structured work of Christian evangelism.

In London two years ago I saw Sir Laurence Olivier enact the role, in Lonesco's play *The Rhinoceros*, of the last remaining man after everybody else has changed into a rhinoceros. It is, of course, a study in conformity and non-conformity; Christian interpretation relates the theme of the play to all human attitudes and actions which fail to see man—a man, any man—as bearing within his life the glory of having been created in the image of God.

Too, I saw the brilliant London play by Harold Pinter called *The Caretaker*—a study of human loneliness and the inability to communicate with other persons (especially while one is talking). Christian interpretation enables one to relate the play to the total problem of communication in life and to perceive how man—a man, any man—is really unable to communicate meaningfully or honestly unless he first comprehends his own, and another man's, essential relationship to Jesus Christ.

The Zoo Story by Edward Albee is a one-act play in which a man, sitting in the park and trying to read a book, is suddenly confronted by another and catapulted into the tragedy and intensity of his life. It is a situation in which superficiality is dropped like a mask, and the raw fibre of life violently exposed.

All of these plays, and many other plays, novels, films and other forms of art, can serve superbly as "preparation for the Gospel" only if they are interpreted Christianly and explicitly related to the meaning of the Gospel proclamation.

Christianity is dynamically, directly related to life—in the inner-city, in the university, in the suburb, in the office-building, in the factory, in the theatre. Jesus Christ is the Lord of the whole of life, of the totality of life, exercising his lordship in tying-together the meaning of all the parts of life such as work, sex, love and art.

The vital, outgoing, sacrificial, evangelistic, Christ-centred Christian life embraces the arts with thanksgiving and support.

UNITED CHURCH ALCOHOL INFORMATION CENTRE, TORONTO

REV. GORDON WINCH, *Director*

I think that the thing that was most newsworthy about the late Rev. Arthur Packman's approach in visiting drinking places was that the United Church was speaking positively in an area where it is hard to be other

than negative. As a pastoral minister of the United Church for eleven years, I could not get too enthusiastic about having someone come to my Church and speak about Temperance. In fact I could not rally myself to devote a whole sermon to the obvious evils associated with drinking. As Evangelism and Social Service convener of York Presbytery and later as chairman of Toronto Conference committee on E & S.S., I discovered that attacks on liquor interests did not rouse the interest of my fellow ministers nor the lay delegates. I found it a bit uninspiring *to deplore* the amount and kind of advertising, *to regret* the vast sums spent on alcohol, *to view with alarm* increased road accidents reportedly involving the use of alcohol, *to notice with concern* that local option fights were going badly, or *to call upon* government to restrain Taylor, Molson, or O'Keefe from getting any richer. I believe it is important to do these things, but it does not appeal to me to be the one doing it. I feel that it is crucially important in this area for the Church to discover some positive things that may help us to seize again the initiative in bold action.

As Padre to the Pubs

As the first United Church minister duly inducted into a special ministry as "Padre to the Pubs," I have had the thrill of learning to meet the world, specifically that world of people to be found in drinking places, in intense and I believe rewarding dialogue. I have discovered that the Church is recognized when it enters beer parlours and taverns. Sometimes the recognition is superficial, as the other night when an organist belted out, "When the Saints Come Marching In," when he saw me enter. Or the Tavern captain who insisted on my sitting under a spotlight in a place featuring a bumps and grinds show. I doubt if the semi-nude dancer had ever had to compete with a clergyman before. It would have been fairer competition for her about forty pounds ago.

More often the recognition is deep and most serious, as with the chap who was deeply concerned to see more ministers spending time in drinking places and who could not see why clergymen had so much to do inside Churches. His solution was simple and direct: Close the Churches on the grounds of bankruptcy and let the ministers spend their time talking to people out on the streets or wherever they were. I heard a faint echo in his words of One who said, "Sell all you possess and follow me." Or an older man, partly drunk who paused as he entered his favourite bar and took in the scene of a clergyman in earnest conversation with two young men in their early twenties. Actually we were talking at that point about cars, as I sought to let these chaps see the human interests of a man of the cloth. But the old drunk knew intuitively what was happening and marched right over to us and said, "Good for you, you go right ahead and convert them; I do not want to see them turn out like me". But he didn't let me "go right ahead"; he insisted on being right in the centre of things. And I feel that the young men who had smiled at his words saw the Church in loving concern as I tried to listen sympathetically and helpfully to the story of his shattered life. A dear old lady pensioner one night stopped drinking her beer, called me over and whispered confidentially in my ear, "I know why you are here. You are here to represent Jesus Christ."

As Director of the Alcohol Information Centre

Having an office geographically located at Carlton and Sherbourne Streets has meant that the persons who have come for help have largely been the almost hopeless derelicts of Skid Row. If my office were out in Bayview North, or Thistletown, I might expect to find a completely

. RESOLUTIONS

. REPORTS OF SESSIONAL
COMMITTEES

Administration

Evangelism

Moral Issues

Human Relations and Economic Affairs

Resolutions

*(Adopted by the Annual Meeting of the Board of
Evangelism and Social Service)*

I

ABOLITION OF THE DEATH PENALTY

WHEREAS the Christian faith regards the murderer as capable of redemption by the grace of God, as it is channelled through concerned persons, e.g. the rehabilitative team in a reform institution;

WHEREAS the death penalty eliminates all opportunity for the reformation of the condemned;

WHEREAS the experience of 42 nations, states and jurisdictions throughout the world, which have abolished the death penalty, indicates that such abolition did not lead to an increase in the murder rate which experience denies the claim that capital punishment has a deterrent effect upon other criminals; and

WHEREAS The United Church of Canada at its General Council meeting in 1956 went on record as follows:

“We affirm our belief that capital punishment is contrary to the spirit of Christ” and the General Council meeting in 1960 reaffirmed this position and stated that:

“The alternatives to capital punishment for a person convicted of a capital offence, and known to be responsible for his action, is life imprisonment”.

BE IT RESOLVED THAT This Board recalling our Church's opposition to capital punishment as being contrary to the spirit of Christ;

(1) Petition Members of Parliament to vote for the abolition of the death penalty; and in order to inform them of our Church's position to forward copies of “Alternatives to Capital Punishment”,

(2) Request our ministers and laymen to give leadership in making our Church's stand on this issue known by:

- (a) The preaching of a sermon on capital punishment, presenting the arguments and the position of the General Council concerning it, and urging congregational action.
- (b) Calling a special meeting of church members and other interested persons to study this subject and discuss appropriate action.
- (c) Requesting members of the church to write their local Member of Parliament expressing their views on capital punishment.
- (d) Providing a petition, to be signed by members of the congregation which would be forwarded to the Member of Parliament of that district, urging that he vote in favour of abolishing capital punishment.

II

AUTOMATION AND LABOUR-MANAGEMENT RELATIONS

WHEREAS the development of automation in wide areas of industry appears to be approaching a point where cybernated operations may result in widespread dislocation of employment patterns hitherto prevailing;

WHEREAS the issues raised by such developments are national and indeed international in scope, reach beyond the control of representatives either of management or of labour unions involved in local situations, and vastly compound the difficulties of labour-management relations;

WHEREAS the dangers of automation and cybernation becoming a source of irreconcilable contention is well illustrated in the development of the seven month old strike of the Toronto Typographical Union at three major Toronto newspapers;

WHEREAS the normal processes of negotiation have apparently been fruitless in resolving this dispute;

WHEREAS, while the church is not competent to judge the complex and technical issues involved in such a strike, she cannot remain unconcerned in the face of the hardships suffered by workers and their families;

WHEREAS it appears likely that similar difficulties may arise in other areas, of labour management relations as automation and cybernation spreads; and

WHEREAS it is therefore in the public interest not only that a just solution be found to this dispute but that the larger problems foreshadowed in it should be studied and appropriate governmental policies devised to suit them:

BE IT RESOLVED THAT This Board:

(1) Respectfully request the Government of Ontario to undertake a thorough study of the broader implications of this dispute with a view to formulating appropriate governmental policies to guarantee equitable distribution of the fruits of automation and cybernation, and to minimize hardships and insecurity resulting from its introduction and request the Federal Government and other Provincial Governments to undertake parallel studies to similar ends.

(2) Respectfully request Premier John Robarts to renew his efforts to bring together the parties to this dispute and to resolve their differences.

ADMINISTRATION

IT IS RECOMMENDED:

1. Missionary and Maintenance Fund

That this Board congratulate the M. and M. Department for raising \$8,847,914.99 in 1964 and the United Church Women for collecting \$1,846,-398.07 in 1964. The Board assures these fund raising bodies of their continued support in regard to the 1965 combined budget of \$10,694,313.06.

2. Financial Report 1964 and Estimates for 1965

That the financial report 1964, as presented, be adopted, and that the estimates for 1965 be given general approval.

BOARD OF EVANGELISM AND SOCIAL SERVICE

	1964	1965
	Expenditures	Estimates
Salaries—Secretaries and Staff.....	\$ 60,032.57	\$ 68,870.00
Secretaries' Travel ..	7,708.85	8,000.00
Rent.....	4,317.90	4,317.90
Supplies and Stationery ..	4,494.01	5,000.00
Postage and Express.....	1,883.32	2,000.00
Telephone and Telegraph.....	1,550.82	1,600.00
Printing Annual Report.....	8,110.75	7,000.00
International Affairs—Meetings, Books and Periodicals.....	7,442.69	4,500.00
Expenses, Board and Executive.....	4,900.65	5,000.00
Expenses: Vancouver Office.....	1,567.92	3,000.00
Expenses: Saskatoon Office.....	2,647.79	2,800.00
Pension Funds (Employer's Contributions).....	3,556.74	4,077.00
Service Charge re Literature.....	7,884.81	7,700.00
Sundry Expenses.....	8,304.79	1,500.00

(Continued on next page)

BOARD OF EVANGELISM AND SOCIAL SERVICE—Continued

	1964	1965
	Expenditures	Estimates
Grants to Institutions:		
Interprovincial Home for Women, Moncton.....	2,000.00	2,000.00
Maritime Home for Girls, Truro.....	4,000.00	4,000.00
Victor Home for Girls, Toronto.....	2,200.00	2,500.00
Earls court Children's Home, Toronto.....	2,500.00	2,500.00
United Church Home for Girls, Winnipeg.....	4,500.00	4,500.00
United Church Home for Girls, Vancouver.....	3,700.00	4,000.00
United Church "Dunedin" Home for Elderly Women, Montreal	1,800.00	1,000.00
Griffith McConnell Home, Cote St. Luc, Montreal.....	.....	8,000.00
The Lodge, Calgary.....	6,000.00	6,000.00
Jellinek Society, Edmonton.....	6,000.00	6,000.00
Bold Park Lodge, Hamilton.....	6,000.00	6,000.00
Correctional Work (Winnipeg) and Lakehead Social Worker	6,421.87	6,950.00
Toronto Conference Work Among Alcoholics.....	.....	5,000.00
Contingencies.....	3,321.35	3,000.00
Taxes, Insurance and Interest.....	14,351.90	.....
Repairs and Improvements.....	.....	.....
Special Year-end Grants to Homes and Institutions.....	12,000.00	5,000.00
General Grants and Membership Fees:		
Grants and Membership Fees.....	5,020.55	5,185.10
Moral Issues and Social Welfare:		
Conferences re Moral Issues and Social Welfare.....	900.20	4,400.00
Literature.....	922.26	1,000.00
General Promotion, including Seasonal Programs.....	33.15	5,000.00
Evangelism:		
Conferences on Evangelism.....	5,100.33	3,000.00
Training Program for Conference Planning Fellowships.....	.....	4,000.00
Training Program at Presbytery Level.....	.....	5,500.00
Literature (including National Project).....	3,519.91	3,000.00
Evangelism Resource Committee Expenses.....	1,514.52	1,600.00
Survey and Research re National Project.....	3,301.10	2,000.00
Gaol Chaplaincy and Training.....	1,830.10	3,500.00
Preaching Missions, Visitation Evangelism.....	128.66	.....
Totals.....	<u>\$221,469.51</u>	<u>\$230,000.00</u>

3. Other Funds

That the statement of special and sundry funds, as follows, be adopted.

EVANGELISM AND SOCIAL SERVICE RESERVE

Receipts:

Legacies.....	\$ 43,444.03	
Transfers from:		
Evangelism and Social Service Fund.....	\$ 7,000.00	
Evangelism and Social Service Literature Reserve.....	10,000.00	
	<u>17,000.00</u>	\$ 60,444.03

Disbursements:

Transfer to Bequests and Annuities Promotion.....	\$ 444.44	
	<u>444.44</u>	
Excess of receipts over disbursements.....		59,999.59
Balance, January 1, 1964.....		15,044.60
Balance, December 31, 1964.....		<u>\$75,044.19</u>

EVANGELISM AND SOCIAL SERVICE GUARANTEED ANNUITY

Receipts:

Gifts.....	\$ 3,375.00	
Interest.....	1,746.27	
	<u>5,121.27</u>	\$ 5,121.27

Disbursements:

Annuities.....		2,711.84
Excess of receipts over disbursements.....		2,409.43
Balance, January 1, 1964.....		34,359.82
Balance, December 31, 1964.....		<u>\$ 36,769.25</u>

EVANGELISM AND SOCIAL SERVICE PROPERTY AND BUILDING

	1964 Expenditures	1965 Estimates
Receipts:		
Legacy.....	\$ 1,000.00	
Transfer from Evangelism and Social Service Literature Reserve.....	30,000.00	
Cedarvale School.....	54.95	
Interest.....	4,899.35	
		\$ 35,954.30
Disbursements:		
Grant to Fairhaven Homes for Senior Citizens.....	\$ 2,500.00	
Loss on property sold	2,500.00	
		5,000.00
Excess of receipts over disbursements.....		\$ 30,954.20
Balance, January 1, 1964.....		86,468.16
Balance, December 31, 1964...		\$117,422.46

EVANGELISM AND SOCIAL SERVICE PROJECTS

Receipts:		
Unified Budget.....	\$ 85,000.00	
Donation.....	25.00	
Interest.....	1,635.97	
		\$ 86,660.97
Disbursements:		
Grants to Institutions:		
Agnes Pratt Home, St. John's, Nfld.....	\$ 5,000.00	
Berwick Camp, Berwick, N.S.....	2,000.00	
Tantramar Haven, Sackville, N.B.....	10,000.00	
United Church Senior Citizens Home, Windsor, N.S.....	10,000.00	
Church and Industry Institutes, Toronto, Ont.....	1,100.00	
United Church Alcoholism Centre, Toronto, Ont.....	3,000.00	
Niagara Ina Grafton Gage Home, St. Catharines, Ont.....	500.00	
Osborne Home, Neepawa, Manitoba.....	500.00	
Prairie View Lodge, Pilot Mound, Manitoba.....	5,000.00	
Church Home for Girls, Winnipeg, Manitoba.....	3,000.00	
Oliver Lodge, Saskatoon, Sask.....	5,000.00	
Gorge View Society, Victoria, B.C.....	1,000.00	
	46,100.00	
Conference expenses.....	5,977.14	
Miscellaneous expenses.....	1,075.72	
		\$ 53,152.86
Excess of receipts over disbursements.....		33,508.11
Balance, January 1, 1964.....		38,144.95
Balance, December 31, 1964		\$ 71,653.06

EVANGELISM AND SOCIAL SERVICE LITERATURE

Receipts:		
Sales.....	\$ 34,095.76	
Interest.....	575.18	
		\$ 34,670.94
Disbursements:		
Purchases.....	\$ 6,244.61	
Advertising.....	1,007.44	
Printing.....	23,488.56	
Sundry expenses.....	4,015.13	
		\$ 34,755.74
Excess of disbursements over receipts.....		84.80
Balance, January 1, 1964.....		\$ 11,654.00
Balance, December 31, 1964.....		\$ 11,569.20

SUNDRY FUNDS RELATED TO EVANGELISM AND SOCIAL SERVICE

	RECEIPTS		DISBURSEMENTS		Excess of Receipts over Disbursements	Balance January 1, 1954	Balance December 31, 1964
	Interest	Other	Grants	Other			
John Abraham Trust.....	\$ 238.71	\$.....	\$.....	\$.....	\$ 238.71	\$ 4,856.85	\$ 5,095.56
Boys' School of Ontario.....	4,986.67	.....	1,920.00	.....	3,066.67	94,393.86	97,460.53
Ina Grafton Gage—Trust.....	B 12,000.00	A 300,000.00	.....	B 12,000.00	300,000.00	160,794.17	460,794.17
—Reserve.....	9,982.13	A 20,000.00	.....	.....	29,982.13	14,008.13	43,990.24
Ina Grafton Gage Home, Toronto.....	6,592.84	C 62,000.00	.....	.....	68,592.84	102,219.69	170,812.53
Oliver Hezzlewood Trust.....	256.22	.....	.....	.....	256.22	5,213.05	5,469.27
Literature Reserve.....	1,741.92	.....	.....	D 30,000.00	(38,258.08)	58,774.12	20,516.04
Alfred J. Mitchell—Trust.....	.....	.....	.....	E 10,000.00	.....	.....	.....
—Reserve.....	19,967.36	.....	F 1,000.00	.....	2,514.33	381,870.71	381,870.71
Preaching Missions.....	663.26	.....	G 400.00	H 16,053.03	.....	29,748.64	32,262.97
Rural Life Trust.....	47.26	.....	.....	.....	663.26	13,494.71	14,157.97
Supergifts.....	.....	.....	.....	.....	47.26	961.56	1,008.82
Toronto Conference Fund for Senior Citizens' Homes.....	623.05	.....	.....	.....	129.20	129.20	129.20
	\$ 57,099.42	\$382,000.00	\$ 3,320.00	\$ 68,053.03	\$367,726.39	\$879,141.19	\$1,246,867.58

A—Mortgage set up. B—Interest re mortgage. C—Donations. D—Transfer to Evangelism and Social Service Property. E—Transfer to Evangelism and Social Service Reserve. F—Grant to Ontario Temperance Federation. G—Grant to Toronto Institute of Family Relations. H—Advertising and promotion re temperance.

4. Project Fund

Following is a tentative list of possible grants from this fund, in 1965; and following years:

PROJECT FUND

	1965	1966	1967	1968	1969
<i>Evangelism</i>					
National Project of Evangelism.....	\$15,000.	\$10,000.	\$10,000.	\$10,000.	\$10,000.
Information Centre, Montreal	6,000.	12,500.	12,500.	12,500.	12,500.
Camp Berwick, N.S.....	2,000.	2,000.	—	—	—
<i>Nursing Homes</i>					
Agnes Pratt Home, St. John's, Newfoundland....	10,000.	10,000.	10,000.	10,000.	10,000.
Tantramar Haven, Sackville, New Brunswick...	10,000.	10,000.	10,000.	10,000.	10,000.
Oliver Lodge, Saskatoon, Sask.	10,000.	10,000.	10,000.	10,000.	10,000.
<i>Senior Citizens' Homes</i>					
Windsor, Nova Scotia.....	10,000.	10,000.	—	—	—
Prairie View Lodge, Pilot Mound, Manitoba.....	5,000.	—	—	—	—
Winnipeg Senior Citizens Housing.....	10,000.	10,000.	—	—	—
Osborne Home Extension, Neepawa, Manitoba.....	2,000.	—	—	—	—

(Continued on next page)

PROJECT FUND—Continued

	1965	1966	1967	1968	1968
<i>Homes for Girls</i>					
Church Home for Girls, Burnaby, British Columbia..	8,000.	8,000.	8,000.	8,000.	8,000.
Church Home for Girls, Winnipeg, Manitoba.....	1,000.	1,000.	—	—	—
Friendship House, Prince Rupert, B.C.	3,000.	—	—	—	—
The United Church Lodge for Alcoholics, Edmonton, Alta.	3,000.	—	—	—	—
Work Among Women in Toronto, Ontario.....	1,000.	1,000.	—	—	—
Totals.....	\$96,000.	\$84,500.	\$60,500.	\$60,500.	\$60,500.

This is to authorize the spending of up to \$96,000 from this Board's Project Fund in 1965.

5. Mitchell Fund

That contributions from the Mitchell Fund for 1965, be as follows:

On the Spot TV Mission.....	\$ 4,000.00
Magazine Advertising	6,000.00
Radio and TV Spots—Production (New Spots Pres. Church)	7,000.00
—Distribution (Stan Freberg)	600.00
Easter Program—Promotion and Distribution	1,400.00
Ontario Temperance Federation, To Alpha Program.....	1,000.00
	<u>\$20,000.00</u>

That this Board request the Communications Committee to investigate and establish costs of a special training film and TV panel made up of the journalists who contributed articles to "Why The Sea Is Boiling Hot"; and that the Executive of this Board be authorized to make a final decision. The cost of such a program to be charged to the Project Fund.

6. Membership Fees

That payment of the following membership fees be approved:

Canadian Welfare Council, \$100.00
Ontario Welfare Council, Toronto, \$50.00.
Canadian Institute of International Affairs, \$25.00
United Nations Association in Canada, \$150.00
Canadian Federation on Alcohol Problems, \$1,000.00
Canadian Conference on Social Work, \$25.00
National Conference on Social Welfare, \$10.00
Canadian Association for Corrections, \$25.00

7. Bursaries and Grants

That burseries and (or) grants be provided for the following:

Loma Linda School, California.....	\$150.00
Western Canada School, Saskatoon.....	\$150.00
Summer School of Alcohol Studies, Rutgers, The State University, New Brunswick, N.Y., June 27-July 16, 1965 OR	
North Conway Institute, North Conway, New Hampshire	\$250.00
Summer Course on Alcohol and Problems of Addiction, sponsored by The Alcoholism and Drug Addiction, Research Foundation of Ontario, Ottawa, June 13-25, 1965	\$150.00
Summer Course on the Antigonish Movement, Extension Dept. St. François Xavier University.....	\$1,000.00
Clinical Pastoral Training for Parish Ministers arranged by the Toronto Institute for Pastoral Training through the Division of Extension, U. of T., at the Toronto General Hospital.....	\$75.00
Clinical Pastoral Training for Ministers (5 courses), Dept. of Extension, McMaster University, Hamilton.....	\$50.00
Fifth International Criminology Congress, Montreal, August 29-September 3, 1965 (possibly 2 delegates).....	\$100.00
Ecumenical Evangelism Conference, Green Lake, Wis., July 24-30, 1965.....	\$100.00

8. Conference Planning Fellowships

That this Board authorize a budget of up to \$30,000 for Conference Planning Fellowships as a part of the National Project of Evangelism and Social Action; approximately \$15,000 from the Preaching Mission Reserve Fund and \$15,000 from the Project Fund.

9. Camp Berwick

That this Board's grant to Camp Berwick be \$2,000 from the Project Fund and \$1,000 for capital expenditures as a special year-end grant.

10. Conferences on Evangelism

That this Board authorize its Executive to consider the advisability of suspending certain of the Fall Conferences on Evangelism, in favour of the Conference Planning Fellowships and Training Program, in conjunction with the National Project of Evangelism and Social Action.

The the Executive be authorized to deal with other requests that may be received for assistance in connection with Conferences on Evangelism.

11. Information Centre, Montreal

That this Board accept half the proposed annual budget of \$25,000 for the new Information Centre to be established in Montreal, and authorize the Executive to cooperate with The Board of Home Missions in inaugurating this project including the appointment of a director, according to the instruction of General Council (see Record of Proceedings, page 254); the other half to be shared by the Board of Home Missions.

12. Church and Industry Institutes

That this Board continue its policy of cooperating with the Anglican and Presbyterian Churches in organizing Church and Industry Institutes, our share being \$3,000 from the Project Fund.

13. Religion Labour Council of Canada

That a grant of \$2,600.00 be made in 1965 to the Religion Labour Council, subject to review by the Executive.

14. Gaol Chaplaincy

That this Board pay an honorarium of \$800.00 annually to the Rev. G. W. Wright, for chaplaincy work at the Burwash Industrial Farm, Sudbury; and \$700.00 to the Rev. Ross Readhead for chaplaincy work at the Ontario Reformatory, Guelph; and \$800.00 to the Rev. Robert Gay for chaplaincy work at Spy Hill Gaol, Calgary; and that a sum of \$1,000.00 be allocated for the development of a voluntary chaplaincy service in gaol and reform institutions; \$500.00 for chaplaincy training; and a sum of \$3,000.00 for a conference for gaol chaplains; and further that the Executive be authorized to employ a staff person, on a part-time basis, to develop this chaplaincy service across the country.

15. Rehabilitation Work on Behalf of Young Men

That this Board contribute through the Board of Home Missions to the rehabilitation work on behalf of young men, being carried on at 549 Burrows Avenue, Winnipeg, in the amount of \$2,412.50 per annum and to 553 Pritchard Avenue, Winnipeg, in the amount of \$2,150.00 per annum.

16. Chaplaincy Literature Committee

That this Board's share of the budget for the Chaplains' Quarterly, be \$600.00, this being a cooperative project with the Board of Home Missions.

17. Social Work, Port Arthur-Fort William, Northwestern Ontario Area

That this Board co-operate with the Board of Home Missions, in providing \$2,300.00 being half of the annual cost for salary and travel of Mrs. M. E. Chalmers, Church Worker for the Lakehead; and that the presbytery of Superior be responsible for office and other costs.

18. Joint Committee on the Rural Church

That this Board, along with the Board of Home Missions and Christian Education, accept responsibility for the estimated expenditures of \$1,900.00 for 1965, to be apportioned as follows: Home Missions—\$855.00; E. and S.S.—\$855.00; and Christian Education—\$190.00.

19. Coady Institute Summer Course, 1965, of the St. François Xavier University, Antigonish, N.S.

WHEREAS there is in operation at the Coady Institute of the St. François Xavier University a six week summer course which gives invaluable training in community development;

WHEREAS the work of the Institute has attained international stature and last year served students from some thirty-two countries;

WHEREAS last year the Institute was attended for the first time by two United Church clergy whose reports indicate the value of studies here as background for community development work in Canada;

WHEREAS expanding opportunity for such work appears to be offered by actual and impending undertakings under the ARDA (Agricultural Rehabilitation and Development Act) program, especially in the Gaspé and Maritime areas; and

WHEREAS the Board of Home Missions has indicated its intention of sending one minister at that Board's expense to the Course this year:

BE IT RESOLVED THAT This Board authorize the Department to provide financial assistance not to exceed \$1,000.00 for two persons to attend the Coady Institute Summer Course this year in the hope that those who attend the Institute will give leadership in community development in their own area.

20. Rural Life Trust Reserve Fund

That the Board authorize a grant of \$50.00 from the Rural Life Trust Reserve Fund toward the expenses of Mr. E. C. Harley, organist of Main Street United Church, Mitchell, for the training of rural church organists and choirs in the Mitchell area.

21. Homes and Institutions—Appreciation of Leaders

That the Board express its appreciation of the services rendered by the Chairmen and Members of the Boards, Superintendents and Staffs of Homes and Institutions.

22. Audited Reports

That the audited and year-end reports received from the Homes and Institutions be reviewed by the Secretaries who will report concerning them to the next meeting of the Executive of this Board.

23. Bank Balances of Homes and Institutions

That this Board recommend that each Home and Institution set up a Reserve Fund to be used for capital improvements and expenditures.

24. Insurance and Taxes

That this Board reaffirms its policy that the Boards of Homes and Institutions be responsible for the review of insurance coverage and the renewal and payment of insurance in force on property and buildings and also the payment of taxes.

25. Local Boards

That the nominations for local Boards of Homes and Institutions, be confirmed by the Executive.

26. Limit to Borrowing

That the Board's limit on borrowing to meet capital needs for the erection, furnishing, and equipment of residential Homes for Senior Citizens be 60 per cent maximum. It is noted that a \$50,000 limitation on loans by incorporated Boards of Hospitals, Homes and Institutions is now in existence by authority of the General Council.

27. Self-Contained Units for Senior Citizens

That in regard to the capital costs of self-contained units for Senior Citizens (couples and singles) there be no percentage requirement as above but each financing operation is to be undertaken only after consultation with and approval by this Board or its Executive.

28. Conference, Homes and Institutions

That this Board authorize the holding of a Conference for Superintendents and Chairmen of the Boards of our Homes for Unmarried Mothers or Lodges for Alcoholics, with total budget of \$1,000 from the Project Fund.

29. Appointments to Homes and Institutions

That the Executive be authorized to make appointments to the Boards of Homes and Institutions, where necessary, for the coming year.

30. Request for Consent of General Council re Incorporation of the United Church Montreal Homes for Elderly People

WHEREAS there are presently in operation in the City of Montreal, under the supervision of the Department of Evangelism and Social Service, the Griffith-McConnell Home for Elderly Persons, the Griffith-McConnell Infirmary, and the Dunedin Home for Elderly Ladies, properties of The United Church of Canada;

WHEREAS it is anticipated that there will shortly also be in operation in Montreal a further institution, the gift of the McConnell Foundation, and constituting an extension of the work presently carried on by the Griffith-McConnell Home;

WHEREAS none of these institutions are presently incorporated;

WHEREAS such incorporation is deemed advisable by the Board responsible for them and by the Board of Evangelism and Social Service, and is required in accordance with Section 189 (a) of the Manual;

WHEREAS appointment of the members of the Board of these Homes has been made in accordance with the policy established by the 15th General Council, and the majority thereof are members in full communion of The United Church of Canada;

WHEREAS the endorsement of the Montreal Presbytery and the Montreal and Ottawa Conference was obtained for the establishment of these Homes; and

WHEREAS the proposed terms of the Charter of Incorporation and General By-laws of "The United Church Montreal Homes for Elderly People" (subject to such changes as may be required for approval by the Provincial Secretary of the Province of Quebec) are submitted herewith for approval in accordance with the policy established by the same 15th General Council;

THEREFORE the Board of Evangelism and Social Service, by decision of its Board meeting and at the request of the Board presently responsible for these Homes, as indicated in the Minutes of that Board of January 15th, 1965, respectfully seeks the consent of the General Council of The United Church of Canada through its Executive or Sub-Executive for the formation of this Corporation in accordance with the terms indicated.

31. Rev. Fred J. Douglas, Winnipeg

That this Board accept responsibility for paying \$600.00 a year as part of the salary of the Rev. Fred J. Douglas, Secretary of the Inner City Council, Winnipeg. (Dr. Douglas' salary is provided by the Board of Home Missions. The above noted small amount is our contribution toward this expenditure.)

**32. Nursing Home, in conjunction with Tantramar Haven,
Sackville, N.B.**

WHEREAS the 21st General Council has authorized the Board of Evangelism and Social Service to establish up to five Nursing Homes in conjunction with presently established Homes for Senior Citizens;

WHEREAS we have received a request from the Boards of Tantramar Haven, Sackville, N.B., for permission to erect a new 32-bed Nursing Home extension at a cost of \$321,141.00, \$200,000.00 to be raised by a special financial appeal from Cumberland, Moncton and Mirimachi presbyteries, the remainder to be raised by special government grant and a grant from the Board of Evangelism and Social Service; and

WHEREAS a special committee set up by the Executive of this Board under the Chairmanship of Mr. Napier Simpson of Toronto, has studied the plans of the Nursing Home submitted by the Board of Tantramar Haven and given them general approval:

BE IT RESOLVED THAT this Board grant its approval for the erection of such a proposed Nursing Home extension in conjunction with Tantramar Haven, Sackville, and that we request the authorization of the Executive or Sub-Executive of General Council for the erection of such a Nursing Home and that this Board authorize a grant of \$15,000 for the first year, and \$10,000 for the four subsequent years.

**33. Nursing Home in Conjunction with the Agnes Pratt, Home,
St. John's, Nfld.**

WHEREAS the Board of Agnes Pratt Home, St. John's, Newfoundland, has presented preliminary plans for a thirty bed nursing home wing adjacent to the present building; and

WHEREAS our Advisory Committee on the establishment of Nursing Homes has studied these plans and given general approval:

BE IT RESOLVED THAT This Board of Evangelism and Social Service express its approval of the progress in plans for the erection of a Nursing Home to function in conjunction with the Agnes Pratt Home and request a presentation of financial plans with proper endorsement by government and Church bodies involved, for the approval of the Executive of this Board and the Executive or Sub-Executive of General Council.

**34. Nursing Home in Conjunction with Oliver Lodge,
Saskatoon, Saskatchewan**

WHEREAS the Board of Directors of Oliver Lodge, Saskatoon, has requested approval for a plan to construct an extension to the present building for the purpose of providing personal care and basic nursing care as designated by the Saskatchewan Survey Committee on Aged and Long Term Illness for 25 elderly persons at an estimated cost of \$150,000, this extension to include a chapel and to constitute an intermediate stage looking to the eventual provision of similar facilities on a larger scale; and

WHEREAS architect's sketches and a plan of finance have been examined by this Board:

BE IT RESOLVED THAT This Board approve the plan now in hand and authorize a grant of \$10,000 per year for three years toward the cost of this intermediate stage.

35. The Ontario Hospital School, Cedar Springs, Blenheim, Ontario

That this Board authorize an honorarium of \$400.00 a year for a part-time chaplain to the Cedar Springs School for Retarded Children, Blenheim, Ontario, in cooperation with Kent Presbytery.

36. Sale, Cedarvale School and Property, Georgetown, Ontario

This is to report that the Town of Georgetown has offered to purchase the Cedarvale School for Girls and approximately 20 acres of property on which the School, together with contents, chattels, etc., is situated, for a sum of \$80,000.00; and that St. John's United Church, Georgetown has offered to purchase the remaining four acres for an amount of \$800.00 on condition that they build on this property within three years from date of purchase, or the property will revert to the Board of Evangelism and Social Service.

37. Boys' Village, Toronto

That this Annual Board Meeting reconfirm the arrangements made at the last Annual Meeting that a loan be made to Boys' Village in an amount not exceeding \$50,000 to be applied toward the cost of a new school for disturbed boys and girls to be erected at a new site near Sheppard Ave. and Keele St., Toronto, to be known as the Cedarvale School, and that the loan be secured by a first mortgage on the land concerned of two-thirds of the total cost, not exceeding \$50,000 from the Boys School of Ontario Reserve Fund and that the monthly payment of capital and interest be returned to Boys' Village for a period of five years, this arrangement to be reviewed at that time; and that the Executive of the Board be authorized to carry out the details of the transaction.

38. Friendship House Association, Prince Rupert, B.C.

That this Board authorize a grant of \$3,000.00 from the Project Fund to the Friendship Association, Prince Rupert, B.C., for the establishing of a Residential Home for Girls, 15-18 years of age, if and when suitable plans are submitted and a formal appeal for financial assistance is made by the Friendship House Association, Prince Rupert, B.C.

39. United Church Home for Girls, Burnaby, B.C.

That this Board authorize a grant of \$8,000.00 per annum, for five years, from the Project Fund, for the erection of a new Church Home for Girls, South Burnaby, B.C., on the understanding that the local Churches and the Provincial Government will provide substantial grants.

**40. Establishment of Inter-Board Committee Pursuant to
Recommendations of the Commission on Temperance Policy
and Program**

WHEREAS recommendation 10 of the Commission on Temperance Policy and Program approved by the 19th General Council required "that for the purpose of implementing the Church's temperance policy and program, there should be established an Inter-Board Committee that would be administered by one of the Boards (e.g., Board of E. and S.S. or Board of Christian Education), that would be responsible to the several Boards with responsibility in this general area";

WHEREAS there is presently in existence a committee operating within the framework of this Department and which is at work on the preparation of materials related to the report of the Commission on Temperance Policy and Program; and

WHEREAS it would be of advantage to integrate the work of this existing committee with any other work which may be done in pursuance of the recommendations of the Commission on Temperance Policy and Program:

BE IT RESOLVED THAT This Board invite the Board of Christian Education to appoint two members to an Inter-Board Committee charged with the task of implementing the Church's Temperance Policy and Program (recommendation 10 of the Commission.) The recommendations of this Committee to be endorsed by the Executive of this Board.

41. Marriage Guidance Counselling

This is to report that the Marriage Guidance Council which comes under the jurisdiction of the Board of Christian Education, is undertaking responsibility for financial grants to various family and pastoral guidance projects.

42. Jellinek Society United Church Lodge for Alcoholics, Edmonton, Alta.

WHEREAS the Board of the Jellinek Society of Edmonton has found it necessary to purchase a larger property in order to carry out their treatment program among alcoholics more adequately;

WHEREAS they have placed an option on a Home situated at 11229-100 Avenue which would provide accommodation for at least 15 persons with ample recreational and instructional areas, at a purchase price of \$23,000;

WHEREAS the Board of the Jellinek Society has requested financial assistance to purchase this property;

BE IT RESOLVED THAT This Board authorize a loan to the Jellinek Society, Edmonton in amount of \$20,000.00 (repayable over a ten year period with interest at 4½% in regular monthly payments) from the Property and Building Fund; plus a special grant of \$3,000.00 from the Project Fund.

43. Special Donation

That this Board make a grant of \$250.00 to the Martin Luther King Fund, and a grant of \$250.00 to the Africa Defence and Aid Fund, 211 East 43rd Street, New York, N.Y.

44. Survey on Poverty

That this Board support the plan of the Canadian Welfare Council to carry out a survey on poverty in Canada and that if this survey is proceeded with, this Board contribute \$1,000.00 from the Reserve Fund.

45. Executive Committee

That this Executive Committee consist of the following members: Rev. Arthur E. Kewley, Rev. J. R. Hord, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. Stewart Crysdale, Rev. Gordon K. Stewart, Rev. Harry Martin, Rev. J. B. Spencely, Rev. Maurice E. Nerny, Mr. Harry Coote Smith, Mr. William Powell and Miss Beatrice Wilson.

That the Executive have authority to invite the following persons to attend its meetings as Corresponding Members: Representatives from the Board of Information and Stewardship, E. and S.S. Conference Conveners in the five central conferences who are not members of the Executive.

46. Sub-Executive Committee

That a Sub-Executive of this Board be appointed by the Executive and its members to consist of the Chairman, Secretaries in the Toronto Office of its Department, plus a ministerial and lay member of the Board residing in or near Toronto. This Sub-Executive will meet at the call of the Chairman to deal with emergency matters between meetings of the Executive which are held regularly in February prior to the Annual Meeting and in April, June, September and December.

47. Evangelism Resource Committee

That this Board confirms the appointment by its Executive of the Evangelism Resource Committee consisting of the following members:

Rev. Gordon C. Hunter (Chairman), Rev. Warren H. Bruleigh, Rev. Carson W. Duquette, Rev. Rex R. Dolan, Rev. R. J. D. Morris, Miss Dorothy Young, Mrs. W. B. Cruikshank, Mr. Gib Mackie, Mr. Ralph Wilson, Mr. Addison H. Tallman, Mr. Armand L. Manness, Mr. George Cram, Rev. Dr. C. A. S. Elliott, Miss Valerie J. Lewis, Rev. John Leng (Ex-officio); Rev. Alvin J. Cooper.

Secretarial Staff: Rev. J. R. Hord (Secretary); Rev. Stewart Crysedale, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. Gordon K. Stewart.

48. Church and International Affairs Committee

That the membership of the Central Committee be as follows:

Mr. Harry Coote Smith (Chairman); Rev. J. R. Hord (Secretary); Very Rev. J. R. Mutchmor (Research Secretary); Right Rev. E. M. Howse (Moderator); Rev. Ernest E. Long, Rev. Floyd Honey, Rev. Roy Webster, Rev. J. D. Ormiston, Rev. A. C. Forrest, Rev. Peter Gordon White, Rev. Robert Shorten, Rev. John Leng, Rev. Sterling J. Kitchen, Rev. Gordon K. Stewart, Mr. Norman Vale, Mr. Nelson Abraham, Mr. Ralph Wilson, Mr. Ernest Homewood, Rev. Frank Carey, Miss Wilna Thomas, Very Rev. J. S. Thomson, Very Rev. Angus J. MacQueen, Rev. W. G. Berry, Rev. C. F. T. Poulter, Rev. Harry Martin, Rev. T. R. Davies, Rev. Carl Zurbrigg, Rev. George Goth, Rev. James Finlay, Rev. A. Marshall Laverty, Rev. I. G. Perkins, Rev. Beverley Oaten, Rev. Charles Catto, Prof. W. S. McCullough, Prof. Donald D. Evans, Magistrate R. G. Groom, Dr. Katharine Hockin, Mrs. C. S. Patterson, Mrs. D. D. Campbell, Mrs. H. N. Wilkinson, Mrs. George Birtch, Mrs. Ryrie Smith, Miss Emma R. Kaufman, Mrs. Walter Riddell, Miss Donna Allen, Mr. Glen Tenpenny, Mr. Henry Langford, Mr. Willson Woodside, Mr. Murray Cotterill, Mr. Reginald Gardiner, Mr. William Small, Mr. Henry Jackman, Mr. Fred P. Hotson, Colonel Bruce Legge, Mr. C. H. Millard, Mr. Donald S. Cameron; Prof. Paul Fox (Consultant); Mr. John Holmes (Consultant).

That the Chairmen of Regional Committees, be as follows:

Rev. Peter Ream, Prof. G. W. Simpson, Rev. John Pottruff.

That the Area Representatives, be as follows:

Prof. Gordon Rothney, Lakehead; Rev. Sydney Bell, South Alberta; Rev. Arthur Organ, Montreal; Rev. W. Lorne Brown, Montreal.

49. Grants to Conferences

That this Board authorize its Executive to pay the expenses of delegates authorized by the Church and International Affairs Committee to the Washington and Ottawa Churchmen's Seminars; and other Conferences of similar nature.

50. Office Space

Due to lack of space in our E. & S.S. outer office, and the crowded conditions under which our office staff are forced to work, this Board requests the Administration Committee of The United Church House, to rent extra office space to our Board preferably the Committee Room No. 712.

51. Annual Report

That 9,500 copies of the Annual Report entitled, "Listen to the World" be printed. It is understood that the responsibility for editing the Report will be undertaken by the Department.

HARRY COOTE SMITH,
Chairman.

J. R. HORD,
Secretary.

Reports of Sessional Committees

(See Minutes of Annual Board Meeting page 216)

EVANGELISM

(See pages 30-119)

I

PREAMBLE

1. The Nurture and Care of the New Church Member

WHEREAS many of the new church members received on Profession of Faith or by letter of transfer fail to become integrated into the life of the church through insufficient nurture and care and are thereby lost to the church; and

WHEREAS such a loss creates a serious problem for and challenge to the church:

BE IT RESOLVED THAT This Board:

Encourage Presbyteries throughout its C.E. and E.&S.S. Committees, and Sessions of Congregations, to study seriously the reasons for this widely prevailing condition.

Urge Sessions of Congregations to review the patterns of organizational structure within the Congregation to determine if the new member is being effectively nurtured, cared for, and equipped in terms of witness and discipline to live the full Christian life in the world.

2. Youth Evangelism Commission

WHEREAS we believe that youth in Canada should be challenged to commit their lives to a strong and abiding Christian faith;

WHEREAS there are large numbers of youth inside and outside our Church that are unreached by the specific claims of Christ;

WHEREAS we commend the Board of Christian Education and the Young People concerned for their development of the Kairos program; and

WHEREAS there is still a need for supreme effort to reach and evangelize unchurched youth:

BE IT RESOLVED THAT This Board request the Division of Congregational Life and Work to appoint a small creative Youth Evangelism Commission, to consist of persons directly knowledgeable of youth rather than persons chosen as representatives of the constituent parts of the Division, to study this matter and report their recommendations to this Board through its Evangelism Resource Committee and to the Board of Christian Education through its Executive.

3. A National Project of Evangelism and Social Action

WHEREAS this age of radical and revolutionary change—moving on a score of fronts—presents the Church of Jesus Christ with both unparalleled challenges and unparalleled opportunity;

WHEREAS The United Church of Canada—by decision of its General Council—is now committed to the Project of Evangelism and Social Action; and

WHEREAS this undertaking is to represent the combined efforts of the Boards of Christian Education, Information and Stewardship, United Church Women, United Church Men and Evangelism and Social Service within the Division of Congregational Life and Work:

BE IT RESOLVED THAT This Board:

(1) Encourage and urge every Conference, Presbytery and Pastoral Charge through the Church to become actively engaged in this Project of Evangelism and Social Action.

(2) Urge Conference and Presbytery Evangelism and Social Service Conveners, in close co-operation with their counterparts within the Division, to give strong leadership in making known the purpose, aims and goals of this Project, and in suggesting methods whereby it can best be implemented—beginning with the preliminary meetings, study groups, training sessions and Planning Fellowships scheduled for this year.

(Let it be noted that the material which has been prepared on behalf of this Project is not meant to be rigidly followed in every detail; rather the intention is that it serve as a guideline for getting on with the job, and is to be adapted in any way that will best meet the specific and particular needs of the local situation or area.)

(3) Recommend that Sessions and Congregations within the local Pastoral Charge be encouraged to give impetus to, and grow in their understanding of the National Project of Evangelism and Social Action, through the reading and study of "Why The Sea Is Boiling Hot"; "The Church In Changing Canada" and the play "Coffee House". (See bibliography for other books.)

(4) Recommend that serious attempts be made to develop within the local congregation small well trained groups who would be prepared, boldly and imaginatively, to meet the challenge of being the Church wherever they may be.

(5) Request the Board of Evangelism and Social Service to prepare and publish a pamphlet for wide distribution that would provide information about the radical, creative attempts that are being made by some Churches—in Canada, the U.S.A. and elsewhere—to break through, and get beyond the traditional structures of the institutional Church.

4. The Church's Ministry of Healing

WHEREAS the report on "The Church's Ministry of Healing" is the result of much able thought and labour by the Committee responsible for producing it, and promises to be of real value to the church; and

WHEREAS your Sessional Committee is of the opinion that it has had insufficient time to give this statement the considered attention it deserves:

BE IT RESOLVED THAT This Board request its members to study this statement carefully and forward their comments in writing to the Executive of this Board in advance of its next regular meeting in April.

A. G. S. EDWORTHY,
Chairman.

MAURICE NERNY,
Secretary.

MORAL ISSUES

(See pages 176-193)

STATEMENT ON THE NEW MORALITY

The phrase 'the new morality' is used in at least three different senses:

1. It may designate a popular and ill-defined conception that we are living in a new age, that old dogmas and restraints have been discarded, that a new freedom or permissiveness now obtains, that practices previously considered immoral are now regarded as moral; it usually has a sexual connotation.

2. The phrase was used by the Pope in 1956 to designate the theory of existentialist, situational or contextual ethics. According to this theory ethics is not governed by timeless, changeless principles that remain unaffected by historical reality. In this conception the world is real, time is real and each situation is at least in part unique. Therefore each ethical decision must be made recognizing the element of uniqueness in the situation, though it may draw upon the experience of the past and be guided by it.

3. Bishop John Robinson uses the phrase in a third sense. He believes that "the 'old' and the 'new' morality . . . correspond with two starting points, two approaches to certain perennial polarities in Christian ethics, which are not antithetical but complementary." Robinson points out three sets of these polarities: fixity and freedom, law and love, authority and experience. He maintains that there is a constant though variable tension between these poles. But he believes that traditional morality has stressed fixity, law and authority to such an extent that this has become a deeply ingrained habit of thought, and almost automatic response in any contentious issue. On the other hand he sees what is called 'the new morality' placing its emphasis upon freedom, love and experience. He believes that both approaches are valid and that proponents of each are sincere and well-intentioned. But he thinks that the two camps constantly react against each other in alarm and thereby lose the power to communicate with each other. He therefore attempts to *interpret* between 'the new morality' and the old and calls for a general increase in openness between contending parties.

We suggest that we should regard 'the new morality' in these different senses somewhat as follows:

1. We should try to understand the popular attitude with its deep-rooted distrust of dogmatic, traditional restraints. We can even sympathize with the rebellion against restraint and the quest for freedom. But insofar as the attitude is purely negative and concerned solely to supersede traditional values, insofar as it has no positive guidance nor strong sense of obligation even to new standards, we must regard it as the quest for an illusion and bound to come to grief sooner or later upon the hard facts of human nature and sin.

2. 'The new morality' in the sense of an existential interpretation of ethics has steadily gained ground over the past quarter century. It has been expounded by such prominent theologians as Emil Brunner and Dietrich Bonhoeffer, and has recently been set forth by Paul Lehmann in his work *Ethics in a Christian Context*. It is in harmony with the Hebrew conception of life but constitutes a turning away from the Greek mode of thought. It is apparent that ethical decisions in the Bible were arrived at through reinterpretation of past precepts in the light of present situations. This approach to ethics merits close attention and serious study today.

3. Bishop Robinson's interpretation of ethics (as found in *Christian Morals Today*) also deserves careful thought. It seems evident that traditional ethics has been one-sided in its approach and has laid the ground for a justifiable reaction. A change of emphasis to correct the balance would therefore be in order. But since Robinson does not dismiss the traditional approach he cannot properly be accused of libertinism. While, as suggested above, the Church may need to give official recognition to 'the new morality' for the sake of balance, the Church can also serve as an inclusive fellowship in which those embracing both old and new emphases can seek the will of God together with mutual respect. We can surely accept Robinson's appeal to see God not only in the rocks but in the rapids and go forward in the assurance "not of a fixity impervious to change but of a faithfulness promising purchase over it."

1. Study Booklet on Morality

WHEREAS traditional moral standards are being seriously questioned by thinkers within and beyond the Church;

WHEREAS youth is crying out for modern and adequate guidelines in many areas where frustration is acute;

WHEREAS parents, teachers and other leaders are uncertain about the basic principles and guidelines of ethical decisions;

WHEREAS the exaltation and exploitation of erotic love (eros) and other basic human drives have not been matched by an understanding of how they may be directed within the context of full Christian love (agape); and

WHEREAS it is the concern of the Church that clergy and laity be better prepared to present to the modern world the Christian position:

BE IT RESOLVED THAT This Board recommend to the Executive or Sub-Executive of General Council that they request the Committee on Christian Faith to prepare a study booklet that would make clear the Christian principles and guidelines for ethical decisions in the responsibilities of personal and public life.

2. Conflict of Interests

WHEREAS many public officials are subject to increasing pressure to use privileged office for personal advantage, especially in the complexities of big government and in the rapid expansion and rezoning of urban communities;

WHEREAS the misuse of public office leads to inequitable tax burdens, frustrates good planning and corrupts the spirit and process of democratic government; and

WHEREAS existing legal, legislative and social safeguards against conflict of interest in public office are proving to be ineffective deterrents:

BE IT RESOLVED THAT This national Board strongly urge upon the Prime Minister and government of Canada, the Premiers and governments of the provinces and the councils of municipalities the adoption of measures that will:

(1) Define more specifically illegal conflict of interest for public officials, elected and appointed.

(2) Set forth a schedule of penalties for offences, including heavy fines and forfeiture of office.

(3) Establish a Board of Ethics which shall interpret legislation, rule on submissions, and initiate action for enforcement.

(4) Require members of government bodies to state publicly their interest in any matters before them which might affect their private interests directly or indirectly, and to refrain from speaking to or voting on such questions.

(5) Prohibit a member of a governmental body from appearing before that body seeking to do business with it during his tenure and for two years following tenure.

(6) Proscribe gifts of all kinds to elected and appointed officials by parties directly or indirectly interested in the business of the bodies these officials serve.

(7) Require candidates for public office to make available to the public an audited statement of receipts and expenditures for campaign purposes, including the names of all persons who contribute \$50 or more, directly or indirectly.

3. Pamphlet on Conflict of Interest

BE IT RESOLVED THAT This Board recommend that an edited version of the article, "Conflict of Interest in Public Office," by Ron Haggart be printed in the Annual Report and also that it be printed in pamphlet form together with the resolution on "Conflict of Interests" for general distribution.

4. Sexual Morality

WHEREAS there is a popular distortion of the concept and experience of love by an unbalanced emphasis upon the erotic element alone;

WHEREAS sexual promiscuity resulting in illegitimate births and venereal disease seriously affects patterns of family life,

WHEREAS persons are eager to love and to be loved; and

WHEREAS love as understood from the Christian point of view calls for responsible action involving a respect for the values of human personality and the welfare of all concerned;

BE IT RESOLVED THAT this Board:

(1) Affirm the conviction that chastity before and fidelity in marriage reflects the fullest expression of Christian morality.

(2) Urge parents, teachers and leaders to promote this principle.

(3) Commend such pioneer projects in both adult and teen-age education as those being carried on in Calgary Presbytery.

(4) Promote this type of project through the Division of Congregational Life and Work and some selected Presbyteries where special need or special interest exists.

(5) Print the article by Rev. G. B. Mather, "A Christian Approach to Sex," and the article, "A Common Sense Sex Code" by Robert E. Fitch in the Annual Report and commend same to the members of the Church for the fullest possible use.

(6) Recommend that the pamphlet, "Confidentially—To Teenagers," published for the Department of National Health and Welfare be made available for judicious use by ministers and leaders of youth in our congregations.

5. The Church's Position on the Alcohol Problem

WHEREAS the position of the United Church with respect to the alcohol problem is set forth in the booklet, "The Church and The Alcohol Problem," approved by the 19th General Council (1960):

BE IT RESOLVED THAT This Board commend this booklet to congregations for thorough study and that every effort be made to implement the recommendations contained in it.

B. K. CRONK,
Chairman

W. E. MULLEN,
Secretary.

HUMAN RELATIONS AND ECONOMIC AFFAIRS

(See pages 124-173)

1. The Church's Mission in Industrial Society

WHEREAS there is a need for the church to reappraise her mission in the rapid changes in Canadian communities brought on by industrialization and urbanization:

BE IT RESOLVED THAT This Board:

(1) Continue to participate with other denominations and the Religion-Labour Council of Canada in at least three regional institutes for clergy and laity under the direction of the National Committee on Church and Industrialized Society;

(2) Recommend to congregations that they undertake studies and projects of mission in the community, through involvement with the needs of people caught up by the forces of social change, such as displaced workers, minority groups, the aging and unemployed youth;

(3) Consider, in consultation with the National Committee on Church and Industrial Society and other Boards, the need for a centre for intensive training and applied research in the mission of the church in metropolitan industrial society;

(4) Request the Evangelism Resource Committee to facilitate the exchange of information among congregations concerning projects of outreach and forms of "in-the-world" ministry, and in particular to commend to urban congregations, study of the document "Mission to Metropolis: a Total Strategy", and "Stop Pussyfooting Through a Revolution."

2. The Agricultural Rehabilitation and Development Act

WHEREAS the forces of change in Canadian society continue to draw population from the country to the larger centres of population;

WHEREAS rural family income has not yet kept pace with increasing family incomes generally, while expenditures continue to climb; and

WHEREAS the continuing growth and development of the rural economy is of vital importance to the economic and social well-being of Canada:

BE IT RESOLVED THAT This Board:

(1) Commend the Federal Government for the constructive and progressive measures contained in the Agricultural Rehabilitation and Development Act for meeting the problems of rural poverty and assisting in economic and social development;

(2) Urge the Provincial Governments to take full advantage of the A.R.D.A. provisions leading to the renewal of rural life;

(3) Request our congregations to co-operate actively in promoting community participation wherever A.R.D.A. programs are introduced.

(4) Forward a copy of this resolution to the Joint Committee on the Rural Church for their information.

3. Consultations re Hall Health Insurance Commission Report

WHEREAS the Twenty-first General Council approved the principle of a national health insurance plan as recommended by the Hall Commission;

WHEREAS the matters considered by the Hall Commission are of vital concern to all Canadians;

WHEREAS the implementation of a national health insurance plan requires participation by provinces and local bodies; and

WHEREAS a wide sharing of views between doctors and laity, under God's direction, is necessary for better understanding of the issues involved:

BE IT RESOLVED THAT This Board recommend to congregations that they sponsor informal and unpublicized discussions of the Hall Report between doctors and other members of the community.

4. Consumer Credit and Debt Collection

WHEREAS Canadian consumers are constantly being urged by retail business firms, through their advertising media, to purchase more and more goods and services on credit;

WHEREAS credit is often extended by retail business firms and loan companies without regard to the financial ability of the borrower; and

WHEREAS increasing numbers of families are thereby involved in serious financial difficulties and sometimes subjected to threats, harrassment and attachment of wages when they fall behind in payments;

BE IT RESOLVED THAT This Board:

(1) Request its Executive to make a study of consumer credit, interest rates and debt collection practices and the degree to which they adversely affect family life, making use of the Brief on this subject prepared by the Family Bureau of Greater Winnipeg;

(2) Authorize the Executive to communicate with the Joint Committee of the Senate and the House of Commons on Consumer Credit, lending support to the Brief submitted by the Family Bureau of Greater Winnipeg (which calls for a measure of Federal control over Consumer Credit and Debt Collection) or make a submission of its own;

(3) Recommend to the Conference Conveners of E. & S.S. the study of consumer credit practices to assess their harmful effects and seek preventive and remedial measures.

5. Poverty

WHEREAS in our wealthy world, poverty imprisons many in a cast from which there is seldom escape; wherein they are deprived of the necessities of life and opportunities for development and where they are more often treated as problems rather than as people;

WHEREAS these conditions are a denial of the Gospel; and

WHEREAS we possess a growing body of knowledge of law to improve the situation:

BE IT RESOLVED THAT This Board:

(1) Ask congregations to seek out school drop-outs in their community, not necessarily in their congregation, take a personal interest in them and help them plan for the future;

(2) Summon church boards and congregations to consider, in their annual budgets, the proper balance between mission and maintenance, between savings and salvation;

(3) Ask the Government of Canada to increase national participation in projects to assist underdeveloped countries to a level more in keeping with our national wealth;

(4) Ask the Governments of Canada and the provinces to make a study of automation, emphasizing the resulting social changes and calling attention to its potential in the war on poverty;

(5) Commend the Canadian Welfare Council for its proposed study of poverty and offer the council our co-operation and a contribution of \$1,000.00;

(6) Remind governments and welfare agencies of the need for keeping the level of public assistance payments under continual review, along with the standard of administration of such assistance.

6. Commission on Automation

WHEREAS the 21st General Council enacted a resolution to establish a Commission to study the human problems of automation and to consider the responsibilities of the Church arising therefrom;

WHEREAS the Executive or Sub-Executive of General Council on February 4th, 1965, deferred the appointment of this Commission until its terms of reference were reviewed; and

WHEREAS rapid technological change may seriously and sometimes adversely affect the well-being of increasing numbers of Canadians:

BE IT RESOLVED THAT This Board earnestly request the Executive or Sub-Executive of General Council to proceed as quickly as possible in implementing the intent of the resolution.

HARRY MARTIN,
Chairman.

FRANK MORGAN,
Secretary.

different person seeking help—probably more women than men, likely persons of some position and status in the community whose rehabilitation would be by comparison a most hopeful process. One man who frequents my office has had his stomach pumped for an overdose of pills and alcohol five times in the last three months. Several persons that I am working with are at this moment in Mimico on a drunk charge.

I feel that the field of research and rehabilitation in relation to the problem caused by the overuse of alcohol is one of the more dynamic and exciting fields of progress right now. Fifteen years ago or less, Mr. Dave Archibald began his work as chief government employee of Alcohol Research. Now he has established six branches of the Ontario Foundation and operates on a budget of close to two million dollars a year. Dr. Gordon Bell will open a 50-bed hospital for addicted persons in 1966. He intends to have clergymen as part of his staff. This year Alcoholics Anonymous celebrates its thirtieth anniversary with a world wide convention to be held in Toronto to which some thirty to forty thousand sober alcoholics are expected. AA has not lost its initiative and reports, for 1963, an increase of over a thousand new groups. I believe that we in the Church by sympathetic concern can open the door to genuine dialogue with them and share the riches of the Gospel in an area where men seek to overcome unmanageable lives. I believe that a Church with the initiative and boldness to have several AA members on its sessions will be able to relate dynamically to this problem area of life.

This summer I listened to Dr. Tom Shipp of Texas who can increase attendance by twenty per cent any Sunday he announces that he will be speaking about alcohol. I doubt if there is any area where a minister young or old can gain quicker community rapport than to show himself knowledgeable in the field of alcoholism and able to cope effectively with those who come to him for help. It is still disheartening to hear of otherwise competent men in the Church who answer a distress call of the sick alcoholic, by patting the sufferer on the shoulder and saying, "Things will work out". The least any minister ought to know is the meeting place of one AA group and the name of one member he can call on to help sponsor a person seeking help. I have found AA meetings have received me warmly wherever I have visited them and often ask me to take a part in their programme.

Some Positive Causes to Champion

I am sure that I will be labelled as most presumptuous after such a short time in this field to suggest to the Church some targets that we need to aim at. But label or no I feel the fields are ripe for harvest.

1. *The drunk law*—When Mr. Dave Archibald brought greetings to the Canadian Federation of Alcohol Problems, he launched a vigorous public plea for the community to put drunkenness under public health, rather than leave it under the department of justice. Mayor Philip Givens hearing his plea, endorsed heartily his comments. I find that almost every week there is concern to establish some way of avoiding unnecessary deaths in jail from lack of medical diagnosis when drunks are arrested. But I would go further—Why arrest them at all? If it is really to protect them from themselves, then arrest all of them every night, not a token few. If it is to protect the public, then arrest those causing a nuisance under that charge. If it has something to do with driving, then station policemen at every beer parlour or tavern parking lot. Actually it does not seem that many of the G court drunks own cars or could have driven them anyway.

Let me suggest some reasons for not arresting them: 1. Jail tends to be a depersonalizing experience, robbing the sick drinker of some of the resources of personality that he so desperately needs for his own rehabilitation. 2. A stay in jail so often costs the drunk his job and always makes it harder to get another one. Any jail sentence automatically means that many avenues of employment are permanently closed, e.g., you cannot be bonded or employed in Civil Service. 3. Chronic drunkenness just does not seem to be cured by being arrested twenty times in the same year. Actually the confinement builds up resentment which leads to the next bout. Also resentment comes from a sense of injustice over fine or jail. Drunks think of arrest as a source of municipal revenue. 4. Because drunkenness is not defined objectively, it is always a matter of opinion and argument, usually between the arrested person and the police officer, which breaks down respect for authority. This point was amply made by Justice E. L. Haines when he spoke to the Canadian Federation last fall.

I believe that we as a Church should use our influence to change this present state of affairs.

2. *Funny drunks*: The time has passed in our society when we get any amusement out of a person suffering an epileptic seizure, or when we have guided tours through mental hospitals for the entertainment of the general public. But as Mr. Tom Knott said to Toc Alpha at Niagara Falls we still delight in laughing at a drunk. I think it is time to stop laughing when Red Skelton or Jackie Gleason go into a drunk act and to begin to see the antics of a drunken person as serious manifestations of an illness of mind and spirit. I asked a Wino who frequents my office and has used hundreds of hours of precious time of many ministers, why he tried to be funny when he was drunk. He answered, "It's because people irritate me—it's my way of attack." Actually this man does have a delightful sense of humour, and one day when he was sober he told em about asking a passerby for fifty cents for a cup of coffee. "Why do you need so much for coffee?" he man said. His answer was "Well, I have to park my car somewhere." I do not believe that drunkenness IS funny—most major religions brand it as a sin. When it is chronic drunkenness, surely we recognize it as illness. And I cannot think we will make much progress with alcoholism until we see it as such.

3. *The non-responsible person in our society*: While Skid Row does not constitute a large part of the total population of a metropolitan centre it is a serious blight and expense upon the resources of the taxpayer. Rev. Sid West of the Anglican Correctional Chaplaincies is campaigning for government action in establishing a protected and therapeutic environment for those persons in our society who cannot at this point actually take responsibility for themselves. He believes that they, or some of them, can be taught skills in employment and in social relationships that will enable them to function again. Many of these persons centre their lives around the use of alcohol in a protective way that involves them in using our courts and jails and social agencies away out of proportion to their actual numbers. Some of them may never be able to function in socially acceptable ways, but I believe the Church must ask seriously if jail or mental institutions are the best shelters we can provide for them.

4. *A Middle Ground*: I would like to see us as a Church launch a campaign to create an atmosphere in relation to drinking that would provide a middle ground between drinking as such and not drinking for religious reasons. If a working man decides not to drink he is quickly branded as a religious nut. His real reason may simply be that he

prefers not to drink. But it would seem for many of them that not to drink, not to be a part of the beer parlour crowd in for a couple after work, brands him as an odd ball. It should be much more acceptable to "go on the wagon," and I believe that the Church might be able to help in providing just such a climate in our society.

I do not think the solution that is being found by many of our ministers and Church people of becoming drinkers is any part of the answer to this problem. I feel that Men's Beverage rooms are among the poorest kind of institution that we have. They lack almost entirely any sort of distraction socially, or in terms of any activity such as games or singing. The place is there to drink in, and while one is there the only thing to do is to drink and keep on drinking until one leaves. I find Ladies' and Escort's rooms some better, and Taverns where the cost is higher, but where the place is brighter, cleaner, and almost always has some form of entertainment, far better. I wonder if we might have to look toward the elimination of such segregated facilities as the Men's Beverage Room, by introducing the sale of beer in middle and lower class restaurants, as it is now available in the higher class eateries.

Facilities for Rehabilitation

I believe the Church is being challenged to provide facilities in the area of rehabilitation and protection for those overcoming an addiction. But I believe the real change here is our willingness to work co-operatively with those agencies already active. I do not believe that the Church can afford to act unilaterally in setting up agencies such as a half-way house and presenting such a resource to the community as a *fait accompli* and say, "Here it is; now use it". I covet for Toronto some form of facility for rehabilitation that our Church would have a hand in. But I would want it to be established in dialogue with A.A., probation services, the courts, the Foundation and even the Salvation Army so that in philosophy and operation it represented the best insights of those already engaged in this kind of work. I would like to see established a place where a person with some motivation might have protection during the tender hours and days of withdrawal from alcohol—but I would want it to be organized on a multi-discipline basis so that it would be a genuine part of the helping services.

Gratitude

From the beginning of this work I have received thanks directed toward the Church for allowing a minister the freedom to enter into the kind of places and work that I have described. Owners, waiters and patrons have surprised me by their acceptance of my presence and have told me directly that they appreciate the vision the Church is expressing in such a ministry. I find that all of the agencies that I come into daily and regular contact with, are also pleased to have the Church entering into their attempts at providing adequate services to meet the kinds of problems caused by the use and abuse of alcohol in our society. So in like kind I would express my profound gratitude for the Board for enabling me to have this unique kind of ministry.

XIII

Poverty

The Christian Concern

"Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels: for I was hungry and you gave me no food, I was thirsty and you gave me no drink . . .'"—(Matthew 25: 41-42)

"Thou then, who hast received the gift of God, thinkest thou that thou committest no injustice by keeping to thyself alone what would be the means of life to many? It is the bread of the hungry that thou keepest, it is the clothing of the naked that thou lockest up; the money that thou buriest is the redemption of the wretched."—(St. Ambrose)

"The Church is witness to the fact that the Son of man came to seek and to save the lost. And this implies—casting all false impartiality aside—the Church must concentrate first on the lower and lowest levels of society. The poor, the socially and economically weak and threatened, will always be the object of its primary and particular concern, and it will always insist on the State's special responsibility for these weaker members of society."—(Karl Barth)

The World Scene

" . . . There are over one billion children in the world, three quarters of whom suffer from malnutrition, and lack of clothing and other necessities of life. Children are dying of starvation at a rate of six a minute, every minute, every day."

(Advertisement in "Toronto Star" on behalf of Save The Children Fund)

International Labour Organization Statement of Average Hourly Earnings for 1962

Argentina	\$.32	Japan	\$.36
Austria	.51	Mexico	.36
Australia	(Male) .93	Netherlands	.57
	(Female) .65	New Zealand	1.07
Belgium	(Male) .58	Norway	(Male) .99
	(Female) .35		(Female) .64
Canada	1.89	Peru	.23
Ceylon	.14	Philippines	.18
China (Taiwan)	.10	Puerto Rico	1.06
Colombia	.18	Singapore	.27
Cyprus	.34	Sweden	1.04
Denmark	.98	Switzerland	.89
Finland	.71	Turkey	.20
France	.45	United Kingdom	(Male) .92
Germany (West)	.75	United States	2.26
Guatemala	.33	Yugoslavia	.14
Israel	.43		

WORLD FOOD NEEDS

(Excerpts from a paper written by PROFESSOR EMERITUS GEO W. SIMPSON on the basis of two other papers: "The World Food Situation" by MR. T. R. MELVILLE-NESS, Editor of "The Western Producer" and "Food Production and Population Control" by PROFESSOR D. R. KNOTT.)

The World Food Supplies

World food production has risen by some 50 per cent since the Second World War. The per capita food production in the world regained the pre-war level in the early 1950s and is now about 10 per cent above that level.

The World Food Imbalance

Global statistics of production do not give a clear picture of the world food situation since there is a startling imbalance between the more developed and the less developed areas of the world. More than half of the world's population lives on only about a quarter of the world's total food supplies. Europe, Australia, New Zealand and North America account for 54% of the total world food supplies although they have only 29% of the world's population. This disparity in production is reflected in difference of diet based on calorie intake. In the less developed areas the average calorie intake is 2,150 a day, in the developed areas it is 3,050. But statistics of average intake do not give a clear picture. In the less developed regions it is estimated that at least 20% of the population is undernourished and 60% malnourished. The disparity in per capita food production between the developed and the less developed areas depends on the interaction of a number of factors such as social custom, literacy, political ideals, technological practices and increasing population densities. Of all these factors population increases is the easiest to demonstrate in statistical terms.

Population Increase

The world population in 1946 was estimated to be growing at the rate of one percent a year. In 1952 there was no appreciable rate increase. But during the last decade the population grew at nearly twice that rate. The present world population is about 3 billion and is increasing by roughly 50 million a year. Even allowing for some decrease in birth rates the population will double to 6 billion by the year 2000. This huge increase in population is taking place in those areas where per capita food production is already low. Of the total increase of 800,000,000 people between 1938-60 the less developed areas account for more than 650,000,000 with the Far East alone accounting for nearly 500,000,000. Whereas in 1938 the less developed areas accounted for 67% of the Globe's total population, the estimated share today is 72%.

Population Controls

It is obvious that the world food situation would be greatly improved if some effective methods of population control could be widely applied. Some countries, notably Japan, have already initiated measures. But improved medical care in some other areas has resulted in so reducing infant mortality that the birth rate increases as more people live to reach the procreative age. It appears that the efforts of countries such as India and China in birth control are having very little effect as yet. The available methods of birth control are neither simple enough nor inexpensive enough for use in a mass programme in underdeveloped countries. Fur-

ther scientific investigation must be made. The greatest hope seems to lie in the development of a simple, inexpensive type of pill. The production of such a pill might be of immense importance.

Other Factors Relevant to the Situation

It is a weakness common to those who are faced with a very complex problem to hope for a single factor, such as a little pill, to solve an intertwined complicated situation. Thus in selecting population control as a major factor one must keep in mind other factors as well. For example, there is always the temptation of political leaders developing the lust for power, where the alternative between "guns and butter" must be faced. The choice is sometimes made in favour of guns as the policies of some developing countries clearly demonstrates. There are the tremendously difficult technical problems of arranging trade exchanges between countries mature in economic development and areas undergoing initial technological change involving agricultural practices and new forms of industrialism. There are situations in which literacy, low levels of literacy or elementary education are important factors. There are social customs which create the degree of expectations or satisfaction and that form the common bonds of communal life. Many of these are linked to religious systems. There is the relentless drive of communal propaganda which seeks to demonstrate that all social and economic phenomena are accounted for in Marxism philosophy and that a special kind of political system of totalitarian government must be imposed to ensure progress. Then too there is the threat of atomic warfare and even of radiation poisoning through further testing. Because of all these factors many anxious people tend to despair of the future of human civilization.

REVOLT OF THE HUNGRY

(Extracts from an article by FREDERICK NOSSAL in "The Globe Magazine," January 30th, 1965)

Fetters of gold today bind the white man to the past. Capitalist and Communist nations alike stand accused by the majority of governments of greed and insincerity. For the first time in history the poor of the world have banded together, and are challenging the developed nations to abide by the Charter of the United Nations.

Under the charter—admittedly such an idealistic document that it is probably a century or more ahead of the times in which we live—member nations resolve to combine their efforts to accomplish a variety of aims. One is to employ international machinery for the economic and social advancement of all peoples.

Living standards are rising, but far more rapidly among the white minority than anywhere else. Progress in Asia, Africa and many regions of Latin America is sluggish. Government leaders in many backward countries are frustrated, and often angry that established trade patterns invariably favour the white man.

Historically, there is no mystery about the economic superiority of the European culture. The white man was the first to industrialize, and the raw materials from Europe's colonial empires helped to feed the hungry machines. The European also proved a successful, highly aggressive pioneer and soldier.

He crossed the oceans, settling with his families mainly in North and South America, on the southern tip of Africa and in Australia. In those

days, there was little talk of human rights, and global communications were almost non-existent. The stronger always won. Peoples native to the regions the white man desired were subjugated or wiped out.

But the white man happens to be the last in a long line of victorious colonizers. Although the development of free enterprise under the Western capitalist system, as much as any other single factor, is responsible for the prosperity of Europe and North America, in the eyes of the emerging nations, the Western powers waxed rich through exploitation of the weak, coloured races.

Whatever the cause of the white man's wealth, today other races are eyeing it with bitterness and sometimes hatred. Last year, for the first time, this economic envy found expression in a joint declaration, issued by 77 poor countries, at the United Nations Conference on Trade and Development in Geneva.

Using their overwhelming voting majority, the poorer nations recommended that UNCTAD should become an organ of the General Assembly. The conference should also create a permanent Trade and Development Board, and provide an adequate, full-time secretariat to run the new organization and its subsidiary bodies. The joint declaration of the 77 countries—which range from huge Brazil to the tiny African state of Rwanda—demanded a new international division of labour, oriented toward the accelerated industrialization of developing societies.

At the end of the Geneva conference, which lasted from March 23 until June 16, 1964, UNCTAD adopted what it called the Final Act—a document that includes some startling and rather disturbing statistics.

The joint income of the poorer developing countries—with two-thirds of the world's population—is only one-tenth of that enjoyed by the industrialized nations. And the situation is worsening. Dramatic increases in population in the developing lands, due largely to improved health standards, often cancel out any progress in over-all production.

Moreover, many of the newer countries are faced with declining prices for their exports. The commodity boom that followed the Second World War was heightened by the Korean crisis, but the mid-Nineteen Fifties gave way to a much slacker period. The growth in demand for primary products—which represent more than 90 per cent of the exports from developing countries—fell off sharply.

The disparity in trade between the developed and the developing world grew in the 13 years to 1962. While exports from developing countries rose to \$28.9 billion from \$19.2 billion (or about 50 per cent) during this period, the industrialized nations boosted their sales the other way to a greater extent.

As a result, the slice the backward nations got of the global trade cake declined steadily from nearly one-third in 1950 to just over one-fifth in 1962. The Western countries, on the other hand, raised their share from three-fifths to two-thirds, and the Communist bloc from 8 per cent to 13 per cent. The backward nations say no matter how hard they try they cannot reach a higher rate of expansion in their exports.

In New York, as in Geneva, the argument of the well-to-do countries has been that self-help is one of the crucial factors in development of any kind. And here is the point that leads to constant disagreement. The backward world admits that primary responsibility for raising living standards rests with their peoples. But the poor countries claim that national exertions to this end will be greatly impaired if not supplemented and strengthened by constructive international action.

In effect, they want the wealthier societies and governments to forget the innumerable factors of national self-interest that must intrude into all

trade negotiations, and to open the doors wide to goods flowing from developing states. The poor demand that more capital be extended to help them industrialize more quickly.

They are also asking for international assistance that will help them diversify their economies. The continued dependence on the export of a single product, or a few primary products whose prices have been falling, has made it increasingly difficult for them to earn the foreign exchange they need so urgently.

To ease the entry of their primary products into the developed world, the poor want customs duties eliminated, government price-support programmes banned, internal taxes and fiscal charges (which often are imposed on consumption of tropical products) dropped. They have proposed an elaborate programme of preferences for their manufactured exports ensuring that the well-developed countries grant them preferential tariffs—without, of course, reciprocal concessions.

As substitutes and synthetics have already cut deeply into their export potential, the 77 and the emerging nations that join this group year after year, stress the urgency of industrialization. An overwhelming proportion of their trade—more than two-thirds—is with the West. Between 1950 and 1962, the total exports of the Western nations to the developing countries rose by 98 per cent, to \$21 billion from \$10.6 billion. But trade from poor to rich increased by only 56 per cent, from \$13.2 billion to \$20.6 billion.

Although theoretically it should be possible to increase the export potential of the backward states more rapidly, the geopolitical realities are a massive barrier to progress.

New industries require capital, and capital means investment. But the companies with the greatest investment capital are the large Western corporations whose basic philosophy is to produce not only goods but fair profits for their shareholders. When militant revolutionaries seize power in a country, private capital withdraws into its protective shell. U.S. capital particularly, which represents the greatest single source of investment funds, does not like to take undue risks where governments are tinkering with socialist policies.

Distribution of Investment in Poorer Nations Hopelessly Uneven

With the flow of government funds influenced largely by political objectives, and that of private capital determined primarily by profits, the distribution of investment in the newer and poorer nations has been hopelessly uneven. During 1960 and 1962, nearly two-thirds of the total flow went to only 15 countries. More than a third went to five nations. About 70 per cent of government and other official funds went to Africa and the Far East, whereas Latin America (largely because of its geographic proximity to the United States) received 60 per cent of total private investment in the under-developed world.

Investors rarely like to take unnecessary risks, and the angry, often abusive talk about capitalist exploitation heard at the United Nations and in the emerging states, does not help the situation. The dividing line between "capitalist exploitation" and a fair profit from private investment is dangerously thin.

The problems seem insurmountable. No politician in the capitalist world could come out wholeheartedly for the demands of the poor majority—because these involve a radical re-adjustment in the entire industrial structure of the West. The proposed international division of labour would mean that certain industries in some countries would be practically

wiped out. The international extension of the infant industry protection and subsidization programmes—common at local and national levels—would cut deeply across the domestic interests of every nation.

When it is all boiled down to a few words, what the backward majority wants is global socialism—an international effort aimed at distributing more evenly what the world has to offer. Even asking for such a radical change is bold and imaginative. Not for a moment can the poor nations expect the rich to part with their wealth quickly.

But eventual transformation of world trade is certain, and this is why the Western and Communist nations have agreed to continue the negotiations that began in Geneva. It will take many decades—and much economic, political and perhaps even military warfare—before a new trading system is implemented successfully. In the meantime, the best that can be said is that at least the nations of the world have embarked on their journey of exploration to seek a better economic order.

Every nation, every community today is laboring to reduce extremes of wealth and poverty. To the objections that the developed countries will, and perhaps must, raise, there can be only one answer: Surely in the nuclear age, the most vital, the most dynamic community of all is the international community. Unless the economic gap is closed globally, the gains made by individual nations or societies will be destroyed in a cataclysmic battle between the relatively few rich nations and the many poor.

HELP FOR A HUNGRY WORLD

(Reprint of an article "Are We Our Brother's Keeper?" by BARBARA WARD appearing in "Christianity and Crisis", February 8th, 1965, basis of a chapter in book, "Christianity—Amid Rising Men and Nations," to be published on March 26, 1965)

Nothing is Scarce But Imagination and Will

I would like to pick out for consideration two of the consequences of our total involvement in scientific and technological change and try to ask whether there are any particular Christian insights or energies that may help us to deal with this revolution. It may well be that energy is the more important. Many problems are, after all, accessible to human reason. What Christianity has brought is not so much the answers as the energy to see that the answers are applied. It has been an extraordinary source of dynamic power and dynamic change.

Men of other cultures and other faiths—and men of no faith—will often support the same solutions because they can be grounded in the normal human wisdom and reason of men as rational beings. But between acceptance and action can fall the shadow—the shadow of inertia and habit and self-love. How do we preserve the energies needed to maintain the momentum of a dynamic society?

It is perhaps the first responsibility of Christian faith to provide the goad. As Christ said, if salt loses its savor, it is fit only to be thrown into the privy. Christian purpose and dedication are as vital as the proposing of Christian, and therefore humane, solutions.

What are some of the vast changes that challenge our reason and our energy today? I propose to discuss two—the fact of unity and the fact of abundance. These facets of our scientific and technological revolution have extraordinary implications for policy today. The reality of unity hardly needs stressing. You cannot get away from the fact that in a uni-

verse in which you can fly supersonically and arrive before you set out, no land is very far from any other. Nor are human beings, when instant communication of words and images—as by Telstar—can take place all round the planet. And we simply have no conception yet of what these new forms of total communication will do to human consciousness.

Abundance in a Unified World Economy

Another facet of unity is worth examining at greater length, because it is not quite so obvious. One of the consequences of the industrialism and technological change of the last 100 years has been to create a *unified* world economy. The industrial powers around the North Atlantic—rich white nations—are so far the only nations to make the full breakthrough to the modern affluent economy though Japan is close behind, and Russia is coming up.

This group of nations has created a world economy in which the impact of the chocolate-milkshake drinkers of Manhattan on the cocoa farmers of Ghana is pretty complete. This inner industrial core of wealthy nations has gone out to look for its raw materials, to bring them back to be fed into the industrial structure of the Atlantic, and in return has sent back manufactures—largely consumer goods—to satisfy demand in local markets. This movement has made up a sort of systole and diastole of an economy that moves as one all around the world, sometimes shakily, sometimes poorly, but undoubtedly as a single world system.

Now this world economy suffers from a very considerable degree of imbalance—another factor of which we are insufficiently aware. The Bible, of course, reminds us that “to him who hath shall be given,” and nowhere is this more true than in the uncontrolled, unregulated market economy. The circulation of trade between the wealthy, developed, industrialized Atlantic nations and the great penumbra of developing states—in Asia, Africa and Latin America—tends to serve the interests of the rich nations and to discriminate against the poor.

Our realization of this fact is relatively new. Every single Western tariff is so arranged that it discourages the growth of manufacturing and processing in underdeveloped countries. The rule is zero tariffs or low tariffs on raw materials; higher tariffs on semi-manufactured goods; full tariffs on manufactures; and then if some of these poor little manufactures manage to creep in, on goes a quota to make absolutely certain that they are kept out.

Again in the field of raw materials, prices tend to instability. Over the last ten years, for instance, in Latin America the entire import of private investment and of public capital has been offset by the fall in primary prices. Actually, there has been a negative outflow of funds. In primary prices in general, there was a 30 per cent movement in terms of trade against the poor countries between 1951 and 1961.

These are just a few examples of the way in which the world economy has an unconscious bias against the developing world—and this in a genuinely unified economy with interdependent functions and with a decision-making process that, though it is usually carried on in the main cities of the Western world, can vitally affect economic trends everywhere else.

In short, there is interdependence in the world market, even if it is no more than the interdependence of a brute economic kind that occurs when nations impinge upon each other in pursuit of their own interests. There is, therefore, an *a priori* case for asking whether some higher form

of interdependence, one with some smell of humanity about it, may not be in order.

In technology, in communication, in transportation, in the world market, unity is a fact. How much more our unity is underlined by the possibility of annihilation! Once a neighbour can lob a bomb over your back fence, he is a neighbour whether you like it or not. This is the position of our world. We have, all of us, the possibility of seeing the annihilation of the entire human species.

These, then, are the inescapable unities that now underlie the community of mankind. The concept of the brotherhood of man under the fatherhood of God has, of course, been a part of Christian belief since its origin. We inherited the faith from the Jewish belief in a single God of the universe and from the universal reason beloved of the Greeks. But the concept of a single humanity could not be realized until our own time, because the means of communication were largely lacking. The most significant change of our time is that the *physical* unity is now a fact.

But the economic, military and technological energies have advanced far beyond our humane, constitutional and political energies. We have a community, then, that is real in its risks and not yet real in its obligations. This is a wholly new situation. We may have dreamt about unity and talked about brotherhood. Now suddenly we are confronted with their physical preconditions—and very disconcerting we find it. We Christians are apparently no more alive to the fact of brotherhood, no more conscious of the common humanity of this entire terrestrial family, than those who have never heard of Christ.

Enfranchising the World Consumer

The second consequence of our scientific revolution is, perhaps, even more astonishing. This is the liberation of physical resources. Until the day before yesterday, the amount that could be done for your neighbour, whatever his misery, was severely limited because, broadly speaking, the limits were always fixed by the size of the harvest. There was just so much food to go around. If the pressure of population went beyond that point, then people starved. This limiting factor upon the concept of charity was, if you like, very like the limiting factors on the concept of brotherhood. You might accept in theory the brotherhood of man and your duty to your neighbour. In physical fact it was difficult to realize the one or practice the other.

Now, in the last few decades, the old implacable limitations have been raised. The facts are so startling that we are only just beginning to grasp their scope. At the core of it all stands naturally, the American farmer. Every time he cuts down his acreage, he puts on more fertilizer and produces twice as much on half the land. This in turn comes up against the technologically unimprovable Western stomach, which refuses to increase its capacity. The result is the piling up of surpluses. The wheat surplus is the most notorious, but there are others.

The European farmer is closing the gap, and tropical farmers may not be far behind. Imagine being flooded with bananas! I have visited West African research stations where they cheerfully say that they can get a 1,500 per cent increase in cocoa output by very simple changes in cultivation and fertilizer. Yet there is already a year's carry-over of cocoa on the world market.

The surpluses first appeared on our farms. But the problem will spread to industry. We do not yet know what next vast increases in

productivity the computer revolution may bring us. The possibility here of unlimited energy would be the most startling and vital increase in resources we could conceive of.

What do we do about all this potential increase? Oversupply in a market system does not resolve itself. Our Western market system has vital characteristics of flexibility and diversity, of productivity, of attention to detail, of the search for profit as a discipline and as the means of making a genuine margin for reinvestment. But the market system has had from the beginning—as Marx, incidentally, foresaw—the problem of keeping demand in step with supply. Marx saw that the West's so-called Christian society was based upon the exploitation of man by man. He predicted that the poor would grow poorer; that the system would break down under the weight of what will be called excessive production but will in reality be under-consumption.

Do not let us underestimate Marx. He was the first political economist to see that the coming of the industrial revolution, based on the accumulation of the capital applied to technology, would radically remake the face of the earth. He also saw, with outrage, the first stages of primitive accumulation in Britain, carried on in large measure at the expense of the poor. His mistake was to feel that nothing could be done about it.

Fortunately, the constitutional traditions of European society opened up the vote and the possibility of political action to the workers. They were no longer helpless pawns. At the same time, Christian conscience simply said that even if this degree of exploitation was, as some maintained, essential to the economic system, it would have to stop.

These two forces—Christian conscience and liberal constitutionalism—operating in our Western society little by little raised up the mass of the working people. They could organize trade unions and form political lobbies. Their own pressure was added to the conscience of the rich. They secured better wages and a larger share of effective demand. And distributive justice in the shape of progressive taxation added to their opportunities. The hopeless proletarian of the 1860's became bit by bit the fine, upstanding consumer of today. The Marxian prophecy—that demand would never rise to meet the new vast sources of supply—was defeated *within* domestic society.

But when we turn to our present problems of supply, to the new vast outpouring of wealth and surpluses, we have to see that in our world economy we have not yet acted in any comparable way to build up demand. The enfranchisement of the mass consumer is still a great unfinished business in the world at large. There the Marxist prophecy has reappeared. The poor nations grow poorer, while the rich grow wealthier still. The analogy is quite relevant. The conditions of trade I have described discriminate against primary producers. They cannot earn enough from the work they do for us, in producing primary products, to develop their own capital and technological apparatus.

I think the analogy can be pressed further. One reason that the masses procured a better share of the products of their work was that their own powers of association and self-defence were acceptable to the constitutional tradition of the Western world. Today do we not see something comparable in the emerging part played by the developing world within the United Nations? We talk about "power blocs" and mutter about irresponsible Afro-Asians in our worried way. But may we not be seeing something comparable to the earlier creation of useful, necessary, counter-vailing power within our domestic Western society?

Indeed, may not the UN Conference on Trade and Development at Geneva, where trade is being discussed from the point of view of the developing nations, be a very salutary reminder that two-thirds of the human race do not fully profit by the economic system under which they live, that they are beginning to notice this and to concert together the policies they need to reverse the disadvantage? This I regard as entirely healthy for the world economy. It is a trend the rich nation should welcome, encourage and, above all, actively follow up.

The second great factor was the better organization of the internal market. This I have already mentioned, but I would like to add one of the key figures in the revolution—Henry Ford. He realized that if you paid a worker \$5 a day, he might actually buy the car he was producing. If, in the developing world, we can contrive means by which the developing nations can, in the world exchange of goods, earn a better return, they in turn will provide more effective demand for the goods the West can produce.

If the Henry Ford analogy can be somewhat expanded, you can say that if we in the West make efforts to put a floor under raw material prices and, through various measures of countervailing finance organized through the International Monetary Fund, put more consuming power at the poor nations' disposal, we shall have given them wider access to the world market—rather as Henry Ford expanded domestic demand, once he had seen that his workers were also his customers.

"Coals in the Bath"

The third aspect of the analogy concerns transfers of wealth from rich to poor. It was a combination of constitutional tradition and Christian conscience that compelled statesmen to accept the fact that there is a mutual obligation between rich and poor and that of progressive taxation is a justifiable and useful way of seeing that some of the surplus of the rich is spent upon increasing the opportunities of the poor.

I stress this word *opportunities*. The transfer was not a dole. It was not a handout. The transfer went into education, into trade schools; it went into hospitals and better housing. It went into the improvement of factories and cities, in which, although heaven knows they were not perfect, people could work and live with some self-respect. These new opportunities led to the emergence of a skilled working class and to a ladder of mobility and social opportunity. It was, in short a creative transfer of wealth, and it began to change the exploitative jungle into some semblance of a humane order.

Again, if this analogy is correct, it provides the rationale for foreign aid. Let us for the moment accept the yardstick of one per cent of national income—in fact, only France is achieving it at this time. If this transfer of wealth is devoted to the creation of opportunity, to the building up of skills, to educational programmes, to the transformation of agriculture through extension services, to the beginnings of local processing and manufacturing—into all the creative possibilities of an expanding economy—then it is possible that it will repeat in our international society the civilizing and humane advance that followed from the adoption of income tax within our domestic economy.

Sometimes, I confess, when I hear people talking about economic assistance and the developing world, I am struck more and more forcibly by the resemblance between the two periods. It appears to be one of the unattractive features of the rich that they seem unable not to despise the

poor. Think of the things that were said about the proletarians of the nineteenth century—proletarians because they were always producing children. Every time you gave them a wage increase—so went the argument—they would have ten more children, so it was no use. How much this resembles what one hears now about the developing societies of Asia and Latin America—useless to give them economic assistance, because their birth rate is such that they cannot make use of it! Or take the other great classic Victorian cliché—the coals in the bath. No good doing anything for the poor; give them a bath tub and they put the coals in it.

This is too terribly like the talk you hear now: Do not give tractors to Africa, because they will take them duck-shooting. The old complaints reappear: feckless, idle, irresponsible people; if you pay them more, they work less. There is hardly a criticism made now about developing societies that was not used in the nineteenth century against the poor. And part of the reason is this bias, this inability of those who are already rich, competent, skilled, intelligent, not to feel in some way that all this is due to their own superior efforts and that, therefore, others have failed in the human scale.

Domestic experience shows that if society gives them the opportunity, the education and the background to develop all their inherent skills, from being miserable proletarians they quietly turn into fine, upstanding consumers. I would like to bet that 100 years from now people will look back on this period and say: "What ridiculous things they used to say about the developing nations," just as we look back now and say: "Heavens, the things they used to say about the migrants!"

It is particularly important, I believe, for a self-proclaimed *Christian* society to consider this possibility. It has been thoroughly warned by its Founder that myopia comes all too often with great wealth. We should be aware of the amount of complacent and comfortable myopia now surrounding the whole discussion of economic assistance, a myopia remarkably like the early discussions of the "good poor" and the "undeserving poor" in Victorian England.

An Inescapable Obligation

Let me sum up. If we accept a regular transfer of wealth—say, of one per cent of national income, devoted to building up opportunities and skills in the developing lands; if we organize the gains from international trade more equitably; if we encourage developing lands to act together in defense of their interests—then I believe we have a good chance of repeating in the world economy the creative transformations we have seen inside our domestic society. We would see at the world level the building up of a mass market in which the exchange of goods would serve both parties, in which the ability to take a creative part in the whole cycle of consumption and production would lead to the possibility of self-help, the ability to save locally—the ability, in short, to build up that apparatus of modern technology without which nations remain poor, whatever their resources.

A world that is one in physical, but not in moral, fact; a world that combines unheard-of abundance with deepening poverty—this is the world that confronts the Christian conscience today and lays all Christians under an inescapable obligation to act.

But how? The short-range answer is, of course, to turn the abundance into a working tool for the attack on misery and ignorance and urban blight, and to build up a world-wide order with some of the essential underpinnings of solidarity and justice. But the long-range answer, of detailed work and sustained dedication, has many obstacles to overcome.

The first is perhaps to persuade our wealthy societies to accept the fact of affluence.

Take America, for instance. Some of your leading businessmen and retired statesmen and elderly Senators all too often argue that you are heading for bankruptcy. This is a very odd assumption. To give you one or two examples: The figure today for savings of the American people has reached \$1,000 billion—a trillion! This does not sound much like bankruptcy to me. Take another factor, the celebrated drain on gold. A large part of the drain in the last three years has not followed from foreign aid or even military expenditure. It has followed the determination of American businessmen to invest overseas. Excellent—and what happens as a result? A very large flow of resources will return in due season to the United States. How can a country with something like \$60-\$70 billion worth of investment overseas talk of bankruptcy?

It is essential for the citizen to get some sense of the abundance that is available. Resources are physical resources, brought together by human intelligence and transformed into utility by machines and human skills. These are the realities underlying the dollars and cents. Owing to the fabulous productivity of modern technology, resources—except in the shortest run—can, in a country as wealthy as America, pretty well be expanded to meet any desirable end. The crucial point is, as we have said, to keep demand expanding. As U Thant once said: "It is no longer resources that limit imagination; it is imagination that limits resources."

Our current economy underlines these facts. The combination of intelligence, capital and technology now at work in the Western world makes it possible for the nations to spend \$80 billion a year on arms and still have the national income go up by 3 to 4 per cent a year. In 1963-64, the U.S. added about \$30 billion to its national income. If it devoted one per cent of national income to aid and two per cent to the domestic war on poverty, there would still be some \$15 billion for extra consumption at home. Resources will remain abundant. Materials are backed by the immense powers of substitution in the chemical industry. Water will flow from desalinization. Existing energy leads on to atomic energy, to solar energy, to energy from the tides. Labour abounds due to a rising birth rate and the job-reducing tendencies of automation. No, nothing is scarce except imagination.

We have no right, under these conditions, to talk of bankruptcy. We have no right to disguise to ourselves the fact that we are enormously rich. I believe that much of this talk is an evasion of responsibility, and subconsciously is meant to be exactly that. So let there be no doubt about it. It is not our resources that are lacking; it is our will to use them, our wisdom to use them, our ability, if you like, to rise to the limitless possibilities that science and technology have placed in our hands.

Is not this the prime challenge to the Christian conscience? Resources exist on one side, need on the other; can there be any challenge more direct than this? After all, if you go back to the Gospel, the most specific promise of salvation ever pronounced is for those who feed the hungry; the only specific damnation is for those who do not. I always find the words extremely disconcerting, although I find many Christians can read them without turning a hair.

Today when we confront the naked and homeless, the hungry and the sick, all the old alibis are gone—all the old limitations have vanished. We confront a stark moral issue. The resources to act are available; the need for action is obvious. What shall we do?

Poverty in Canada

"'Poverty,' someone once said, 'is no disgrace, but it is damned annoying.' For the contemporary United States or Canada, it is not annoying but it is a disgrace. . . ." (*Ontario Federation of Labour Report "Poverty Ontario, 1964."*)

THE PERSISTENCE OF POVERTY IN THE AFFLUENT SOCIETY

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Introduction

It is an interesting paradox that poverty has once again become a subject for consideration and debate, both among citizens in their private pursuits and associations and among appointed and elected public officials in the conduct of government. The President of the United States declared in his 1964 State of the Union message to Congress that "a war on poverty" was required in the country with the highest standard of living in the world. In Canada we watched with increasing concern, an apparent trend towards a high level of chronic unemployment from 1957 through 1962, and the accompany bankruptcy of a seemingly stable and sufficient unemployment insurance fund. Although the national economy has recovered and

grown rapidly for some three years with a consequent reduction in unemployment, scarcely a week passes without a strong call for one level of government or another to launch and pursue a Canadian "war on poverty".

In the decade of the 1930's and perhaps until the early postwar period this great anxiety would have been widely judged to be normal and appropriate. In 1965, however, when it is known that gross national product in Canada last year was fifteen times that of 1933 for a population just 75 per cent greater than in the depth of depression, any person would be justified in his perplexity. Yet the explanation is really quite simple. The anticipated depression did not eventuate after 1945 and for a dozen years or more, we in North America noted with increasing pleasure, year after year, the setting of new records in national income, employment, hourly and weekly wages, total family income, capital investment, the number of automobiles sold and miles of roads built, and so on.

From time to time, however, and more often as the years passed, we noted as well, new records in the level of prices, in unemployment, in the number of recipients of public welfare assistance, the number and rate of crimes by juveniles and adults, the number of illegitimate births, the number of working mothers, the estimated need for public housing dwelling units and the like. Nevertheless, these aspects of the total scene were often considered merely as unfortunate accompaniments to the spread of the urban metropolitan industrial society, as "fringe debits" are the antonym of "fringe benefits".

The Nature of Poverty

We are concerned specifically with the nature of our present industrial society and our present standard of living, and the reasons for poverty in the midst of plenty. It is commonplace now, to repeat that we live in an industrial, as opposed to an agricultural society; that the typical citizen today is an employee of a relatively large impersonal corporation which hires him for a specific job at a specific hourly or weekly rate. Our citizen lives and works in an urban centre, most often in the midst of a metropolitan area. He is paid for the job he performs, in cash at the market rate of remuneration, and without reference to his marital status, number of dependents and other financial obligations. It must be quite obvious that any interruption in the regular rhythm of the cycle of work, wages, expenditures and payments, is a matter of grave concern to the individual and particularly to his family, if he has one.

The classic exposition of the causes of poverty in this kind of society was made by Sir William Beveridge in his well-known report of 1942. This classification is well worth reproduction if we are to understand the nature of poverty and its meaning for those responsible for policy decisions in the fields of welfare, housing and community planning. Beveridge wrote in his *Report on Social Insurance and Allied Services*, that there are eight primary causes of need:

Unemployment: that is, inability to obtain employment by a person dependent on it and physically fit for it . . .

Disability: that is, inability of a person of working age through illness or accident, to pursue a gainful occupation . . .

Loss of Livelihood: that is, by a person not dependent on paid employment . . .

Retirement: that is, from an occupation, paid or unpaid, through age . . .

Marriage Needs of a Woman: this category would include:

- (1) Marriage;
- (2) Maternity;
- (3) Interruption or cessation of a husband's earnings by his unemployment, disability or retirement;
- (4) Widowhood;
- (5) Separation, that is, end of husband's maintenance by legal separation or established desertion;
- (6) Incapacity for household duties.

Funeral Expenses: that is, of self or any person for whom responsible . . .

Childhood: that is, the expense of rearing and educating children; or, from the point of view of the child who is neglected, deserted or a true "orphan" . . .

Physical Disease or Incapacity: that is, of self or of dependents . . .

To this list should be added, at least, *mental retardation*, that is intelligence substantially below the normal so that the individual is unable to earn sufficient income to provide a minimum adequate standard of living for himself or his family.

It is clear then, that the question, "Who are the poor?" has no simple

answer. If we may put the point in another way, the simple answers are generally a reflection of simple prejudices. For example, the "poor" are still often thought to be lazy, shiftless, wasteful persons who are either so devoid of energy that their earnings are nil or sub-standard or highly irregular; or so devoid of intelligence in their spending habits that the product of their labour is largely wasted or does not redound to the benefit of their families. The fact is that there are few such people in our society today, and those who might fit the description are persons with a profound emotional sickness—the alcoholic, the drug addict and the like.

Nevertheless, despite the recent concern and attention to the nature and causes of poverty, most people find it difficult to accept the fact that there is poverty in the affluent society. They will for the most part, concede the unfortunate distress of some families and some persons—the widowed mother with dependent children; the chronically ill head of a household; the mentally retarded child; the elderly person without family. It might be said that there is fairly general agreement on the nature of "the dependent poor". For all the rest who may be described as poor, however, the responsibility is not considered to be that of the state and its total citizenry but primarily that of the individual and members of his family. In no place is this attitude so clear and so destructive as in the provision of physical shelter, more specifically in the field of public housing.

Poverty Defined

Any definition of poverty must begin with some concept of a standard of living below which we would wish no family or person to fall. Poverty must be conceived as a relative matter, the situation of some people relative to that normally accepted and expected by the majority. This concept, in effect, sets a guideline to deprivation, for any person or family with insufficient income to attain this standard—an essential minimum standard of adequacy and decency—would be clearly in poverty.

The difficulty is that the concept of a standard of living is a complex one and there are almost as many formulations as there are conceptualizers. Many provinces and states do attempt to develop a minimum standard for recipients of public welfare assistance and the monetary allowances at times bear the semblance of a relationship to some standard of living which the administration has in mind and can cite more or less specifically.

There is confusion, however, between these notions and the development of the so-called "means test" in certain welfare programmes and in public housing. Individuals or families with certified means (income and assets) at or below a specified level are judged to be in poverty or otherwise eligible for monetary or other benefits available in the programme. This is not, it must be emphasized, a test of "needs" but a test of "means", and the programme may be quite unrelated to the needs of the family as judged with reference to some minimum adequate standard of living. Nevertheless, the manner in which most public welfare programmes are administered does at least give us some clear indication of the existence of poor people with little or no argument about that designation, for example, those in receipt of Mothers' Allowance.

When we move beyond the income levels of the public assistance applicants and attempt to decide who is poor among the so-called "self-supporting" persons or families, we are in real difficulty. It would be relatively easy if we could all agree on the nature of the minimum adequate standard. We could then estimate its cost from time to time and those

who could not provide such a standard—in the light of their current income—would be judged to be poor. Needless to suggest, we cannot agree on the standard and we cannot therefore agree on the numbers who fall below the unknown income required to provide it.

There are many other difficulties as well. The age and size of family, its geographical location within the nation and the province and even within the urban area, may make an important difference. A childless young couple with \$2,500 per annum is not poor in the way in which an elderly couple might be with the same income. A family with three children and an income of \$4,500 a year, living in a small town or city in Ontario, would fall within the middle third of families classified by income; in Toronto the same family would be well down in the income scale of families and eligible for public housing, which is restricted to the lowest third of families in the income distribution.

From time to time studies and reports have been issued by public and private organizations which describe a specific standard of living and its cost. It is important to examine such studies carefully with particular respect to the "level of living" under consideration and the group for whom it is intended. These levels range all the way from a subsistence standard for recipients of welfare assistance to standards appropriate for upper-middle or upper-class income recipients. The best known series of studies in Canada are those issued since 1939 by the Welfare Council of Toronto (now the Social Planning Council of Metropolitan Toronto). Late in 1964 the latter group replaced its "Guide to Family Spending" prepared in 1959. The most recent report entitled "Guides for Family Budgeting", dated December 1964, is described as a level of living "sufficiently above the subsistence-survival level as to be consistent with the maintenance of good health and a sense of self-respect, yet considerably below any level of living that could be called luxurious." The cost of this standard in Toronto for a family in which there is an employed father in moderately heavy work, a mother who is a housewife, a girl of 12 years, a boy of 9 years and a child of 3 years (a family composed by the author for purposes of example) would be nearly \$4,600 per annum, assuming a rental of \$100 per month.

The Extent of Poverty in our Affluent Society

Poverty in Canada, today, is for the most part limited to persons and the families of persons who have suffered one of the major disadvantages enumerated by Beveridge.

The "dependent poor", then, are those individuals or families who experience serious and long-term poverty from which there is little prospect of escape. Such poverty stems from some disadvantageous situation usually beyond the control of the individual and his family. Without attempting to exhaust the list of possibilities, these persons or families would include the following groups:

The Unemployed: those in receipt of general welfare assistance formerly described as "direct" or "unemployment relief". Since 1958 unemployment assistance has been extended to employable persons as well as to unemployable. In January 1963, there were 730,769 persons in receipt of such assistance, including dependents. The figure has been lower throughout 1964. By no means can all these be described as in poverty. Most are not yet chronic in their unemployment. A reasonable estimate of those whose unemployment presages poverty would be 75-100,000 persons. Together with their dependents they may number 250,000.

The Disabled: those in receipt of Disabled Persons' Allowance. As of March 31, 1963 there were 50,621 recipients in Canada.

Widowed or Deserted Mothers with Dependent Children: those in receipt of Mothers' Allowance from the various Provincial Governments. As of March 31, 1962, there were 45,477 families in receipt of assistance; in these families were some 117,384 children.

Unmarried Mothers with Dependent Children: these persons may or may not be in receipt of financial assistance from public or private funds. Illegitimate live births in Canada are approximately 4.5% of all births and in 1961 amounted to nearly 21,500 births. In Ontario in 1954-1955, 6,142 new cases of Unmarried Parents requiring financial or other assistance were recorded (later data not published).

Children in Care of Children's Aid Societies or Institutions: in Ontario at December 31, 1961, 14,041 children were in the care of Children's Aid Societies of whom 90 per cent were wards. Total figures for Canada including those in institutions are not available.

Families of Offenders: these are families of persons committed to prisons or reformatories. They are usually in receipt of Mothers' Allowance in various provinces.

Blind Persons: those in receipt of Blind Persons' Allowances at March 31, 1963, numbered 8,634.

Mentally Defective Persons: those dependent upon public assistance are probably accounted for in large part in previous categories.

Aged Persons: elderly persons are those who reach a period in chronological time where they find themselves unable to obtain gainful employment. This may be at age 45 or 55 or 65, but in Canada, financial support is provided primarily for those 65-69 on a "means test" basis and to those 70 and over through a universal Old Age Security Allowance.

At March 31, 1963, the number of persons in receipt of Old Age Assistance in the age group 65-69 was 103,159; the percentage of recipients to total population aged 65-69 was nearly 21%.

At the same date, 950,766 Canadians over 70 were in receipt of Old Age Security. They may or may not be substantially dependent upon the Allowance. It might be safely assumed that between 40 and 50% have little additional income.

Three important comments must be made as a consequence of this brief analysis. The "poor", by definition in this paper, may include as many as 1,000,000 persons or families. These units are all, again by definition, supported almost wholly by public and private social welfare funds. This is what is meant by "welfare cases". Whether this is a significantly large segment or a significantly small segment of our total population depends partly on one's judgment and one's expectation in an industrial society.

Secondly, it is clear that this definition does not include the so-called "low income earner", the individual or family whose income is beyond the levels permitting eligibility for "public assistance", but whose income

is not sufficient to enable them to maintain a minimum adequate standard of living including the provision of decent and adequate housing accommodation.

The dimensions of this group, described earlier as "the self-supporting poor" cannot be stated except as estimates with reference to some standard. Does the group include all of those families and persons above the poverty line who fall within the lowest third in the income distribution? This will depend—on the age of the parents, or adults, the size of family, the geographic location and other factors. As yet in Canada, there has not been sufficient research to document the extent of poverty more clearly. A reasonable estimate might be that the "self-supporting poor" is at least twice as numerous as the group in dire poverty, at least two million persons. Canada's "poor" population, then, may number a total of 3,000,000, as many as one in six persons.

In the third place, it must be clear that the so-called "aged" person or elderly couples are not necessarily "poor" in the sense derived from the previous assumptions. Elderly people may or may not be forced to seek financial assistance after age 65; it is a fact that about one person in five does seek aid. After age 70, such persons may or may not find their principal source of income in the Old Age Security Allowance. This evidence, of course, points to the strong probability that a substantial proportion of the over-70's are in a situation of considerable dependence upon public funds.

Another Estimate, Another Approach

The Ontario Federation of Labour recently issued a study entitled *Poverty in Ontario, 1964*, sub-titled "Poverty in the Midst of Plenty". This report reviews several possible approaches to a definition and then states that there are different degrees of poverty, namely:

Privation—Want of comforts or necessities of life.

Poverty—In want, living a subsistence level of existence.

Destitution—Abject poverty.

The identification of these strata or degrees is made through an arbitrary choice of family and individual incomes, as follows:

Average Canadian families of four persons with total incomes of \$2,000 or less, or single persons with total incomes of \$1,000 or less, can be said to be living in *destitution*.

Families with total incomes of \$3,000 or less, or single persons with total incomes of \$1,500 or less, can be said to be living either in *poverty* or *destitution*.

Families with total incomes of \$4,000 or less, or single persons with incomes of \$2,000 or less, can be said to be living either in *deprivation*, *poverty* or *destitution*.

Families with total incomes of \$4,000-\$5,000, or single persons with total incomes of \$2,000-\$2,500, can be said to be better off and just able to make ends meet, but certainly cannot be described as *affluent*.

When these standards are applied to the data for incomes of all non-farm family and single persons in Canada and in Ontario for 1961, the conclusions are: almost two million four hundred thousand or over 13% of the total population in Canada, living in *destitution* (in Ontario 11%—675,000); well over four million persons or over 22% of the total population of Canada living either in *poverty* or *destitution* (in Ontario,

19%—one and one quarter million); there are almost six and one-half million persons, or over 35% of the total population of Canada, living either in *deprivation*, poverty or destitution (in Ontario, 32%—one million nine hundred thousand persons). This statistical approach to Canadian and Ontario farm families gives far larger percentages, so that the grand total for this Province or the country as a whole is appalling.

The Culture of Poverty

Poverty, however, is not merely a matter of income. It may be and very often is a "state of mind". If I were asked to decide whether one family or another were "poor", I would want to know not merely their income and assets but their hopes and aspiration for themselves and their children, and the reality of these as related to their educational qualifications, their position and experience in the labour market, their ages and the state of their health. Oscar Lewis, author of the *Children of Sanchez*, has written:

" . . . I want to draw attention to the fact that poverty in modern nations is not only a state of economic deprivation, of disorganization, or of the absence of something. It is also something positive in the sense that it has a structure, a rationale, and defense mechanisms, without which the poor could hardly carry on. In short, it is a way of life, remarkably stable and persistent, passed down from generation to generation along family lines. The culture of poverty has its own modalities and distinctive social and psychological consequences for its members."

The poor, by definition, are described as having little money, virtually no savings, no economic security. This means, among other things, buying often and in small amounts—and getting less for their money than do the rich. Poverty involves under-employment and scattered, irregular, miscellaneous employment, often at undesirable occupations; it involves extensive borrowing through formal and informal sources, use of second-hand clothing and furniture, and overcrowded dwellings and lack of privacy. The poor have a higher death rate, a lower life expectancy, lower levels of health—physical and mental—and of nutrition, than do the prosperous; they depend more on home remedies and folk medicine, since medical care is expensive and frightening; they are relatively unlikely to be members of labour unions, political parties and other organizations; they are more inclined to excessive drinking and to violence than the prosperous.

There is a good deal of empirical evidence, as well, for the statement that the family structure and sex patterns of the poor differ from those of the non-poor. There is evidence that not only separation and desertion but also divorce vary in frequency in inverse proportion to income. There is evidence, too, that families headed by women are far more frequent among the poor than among the prosperous and that births out of wedlock are more frequent among the poor. There is evidence that child-rearing practices differ, with physical punishment and ridicule being more frequent as one descends the social-economic scale.

Oscar Lewis, in describing what he means by the culture of poverty, lists some family characteristics that he ascribes to poverty in any urban Western society. He includes a trend towards mother-centred families, a relatively high incidence of the abandonment of mothers and children, a belief in male superiority with an accompanying cult of masculinity, fre-

quent resort to violence in the settlement of quarrels, frequent use of physical punishment in the training of children, wife-beating, early initiation into sex, free unions, or consensual marriages, that is "common-law". All of these characteristics are found in studies of the urban poor but it should not be assumed that every family, or the majority of families below a certain income level exhibit these characteristics. Nevertheless, the implications of this analysis—repeated in a variety of ways in many studies—for the administration and management of social welfare and housing programmes for low-income families, may be profound. Even without such material in the hands of housing authorities it is harder for the "dependent" poor to enter public housing in Canada than it is for the rich to enter the kingdom of heaven.

The Dilemmas for Social Policy

How can we, in our governmental and voluntary social welfare and health programmes, break into the vicious circle which is the "culture of poverty" and bring an end to the process whereby one generation succeeds another in dreary, apathetic living? Is it inevitable that the poor will always be with us, that there will always be a segment or layer of poverty-stricken individuals and families in our modern urban industrial society? I think not; nevertheless there is no single or easy or quick solution to what is, after all, not one social problem but a great many.

The inevitability of modern poverty lies in the sureness that each year a certain number of persons or families—we do not know how many—will suffer one of the major risks in the industrial society which are among the basic causes of poverty. What is not inevitable, however, is that the widow with dependent children, or the disabled person, or the single elderly person, as examples, must be in substantial proportion, maintained at a standard of living which is at or near the margin of subsistence.

For many students of the problem of poverty in the affluent society the adult or older generations must be written off and a concerted effort must be devoted to redemption of their children, beginning, of course, with their education. But education is not simply a matter of educational opportunity, of improved facilities appropriately located, of a choice of approaches or streams of academic or vocational content. The child must be motivated, must see the possibility of a mode of living other than that of his parents and grandparents. And it must be his parents who help him to see these possibilities, who encourage him in his studies and struggles and doubts, who give him the opportunity to profit from his choices. How often can we expect that the parents of the children of the poor can play this role and how often can they provide the essential requirements in the slum dwellings they inhabit? In short, how can you help the children if you write off their parents and grandparents?

The problem of income maintenance seems, on the face of it, less difficult to solve and yet it is beset with obstacles. Since the onset of the Great Depression of the 1930's much individual and community effort has been devoted to the public acceptance of the principle that the destitute—the dependent poor—must be provided with sufficient incomes to enable them to obtain a modestly adequate standard of living which should promote decency and health. To the extent to which we provide such income through the modern techniques of public or general welfare

assistance, we encounter the anomaly that a significant proportion of those on the welfare rolls will receive more income—for given family sizes—than similar families who are supported by a head of household whose modest skills, education or employment experience will provide only a relatively low income. There are many families in the modern metropolis who would be financially better off if they ceased to struggle to survive on low wages and applied for welfare assistance.

If, on the other hand, we deplore the use of public assistance techniques and label these programmes as "a dole", we are forced to consider the principles of social insurance and advocate the pooling of contributions against the inevitable risks of some members of the programme. Unfortunately, the very people we seek to serve, the lowest income receivers, are often not covered by the scheme or receive very little protection. Their very disabilities place them in irregular or seasonal employment, in low-paid work requiring modest contributions to the fund and providing exceedingly modest benefits in return.

Nevertheless, in Canada during the past twenty-five years we have created an imposing network of social and health programmes providing income maintenance and certain services far beyond the pitiful levels of pre-war experience. Yet we have not solved the problems of poverty—either in the city or on the farm—even though to some extent we have transferred them from the rural setting to the urban. Because poverty is not merely a matter of setting, or education, or employment, or income. It is in substantial measure an attitude of mind, of heart, of aspiration, of motivation. The forces which motivate most men and women have been studied in large measure during the last seventy-five years, but why they fail to motivate all our citizens are far less well understood. Finally, the reasons why many of our people break down in the face of the challenges confronting all, are scarcely understood. Affluence, clearly, is a mixed blessing.

Avoiding the Issue of Poverty

PARTITIONED AWAY

(Extracts from an Address by GERARD PELLETIER at Annual Meeting of the Canadian Welfare Council, May 1963, entitled "Poverty In Our Midst."

MR. PELLETIER is editor of "*La Presse*," Montreal)

"We have to face the fact that we have partitioned the poor away, put them apart, in our big and middle-sized cities at any rate. We have set up, without seeming to do so, by the subtle means of the bank account and the credit rating, a system of segregation as implacable as that of the racists in the south, even though it looks a little less hateful on the surface.

. . . We are cut off from the poor, and by the same stroke have cut ourselves off from the unfortunate. We have shut them apart in a sort of ghetto. And since they cannot cry out (Abbé Pierre called them men without a voice), our society tends to forget they exist, or, at least, fails to pay any attention; tends to plan for the future as if poverty has already been eradicated.

The observer of our political life is struck by the extraordinary strength possessed by interest-groups which can bring constant and articu-

late pressure to bear on the authorities. And the tragedy of the disinherited among us lies precisely in their complete inability to form a pressure group. A union of needy mothers, for example, is inconceivable. That is doubtless why legislatures can grant them ridiculously low allowances, which are insult added to injury, especially as the allowances are restricted by regulations which forbid these women any source of additional income, including their own earnings. And it is equally inconceivable that tenants of slum dwellings could ever organize to march upon city halls and houses of parliament.

That is why it is imperative for someone to become the voice of the poor, their arms, their interpreters and their means of action."

WHAT HAPPENS TO THE POOR

(Extracts from "Mental Health and the Poor" by DALE WHITE in "Concern," October 15, 1964)

"Recent studies reveal that the poor suffer most intensively from the most severe types of emotional illness. Also, they have been largely ignored in the deployment of mental health facilities. Even more unsettling is the stark truth that the favourite tools of the psychotherapist, while useful with middle-class clientele are notoriously inept among lower-class or working-class people.

Thomas S. Langner and Stanley T. Michael last year published a book entitled 'Life Stress and Mental Health' the second volume growing out of a monumental study of 1660 men and women in midtown Manhattan.

The surprise finding of the study, however, was that 'socio-economic status is more closely associated with mental disturbance than any other demographic factor,' and that 'it alone showed a strong independent relationship to mental health.'

... By and large, the adaptive devices used by low-income people are of ineffective types, sometimes themselves adding to the psychiatric impairment. Generally, the poor react to defeat by setting up a rigid defense system, often denying that they care about success, or "blaming the system," or by becoming fatalistic and attributing all success to luck. They may become passive, depressed, distrusting, and withdrawn, thus lacking the personality qualities that would enable them to take advantage of any chance opportunity. They tend to act out their impulses, to be outspoken and easily swayed to anti-social and immoral behaviour. They are more likely to choose alcoholism and the more severe schizophrenic or paranoid means of solving or relieving stress.

Other studies have shown that the culture of defense that grows up among the poor may contribute to emotional disturbance. Lee Rainwater, in the book "And the Poor Get Children," revealed the fatalism that often prevails among deprived persons.

Planning for the future can only lead to disappointment and more intense pain. One must accept things as given, and make the best of them. Since the future is uncertain, it is best to pursue pleasures immediately available. Thus an ideology of self-gratification grows up to justify a life ruled by impulse.

Other defensive devices may be structured into the subculture of the poor. A culture of violence may take root and perpetuate itself. From father to son to brother is passed a heritage of aggression against the

norms and institutions of the larger society. Suicide cultures grow as blackout drinking and narcotics use become organized, complete with appropriate ideology. In-group loyalties become intense and the perception of out-groups distorted and warped, as insecurity and low self-esteem force desperate alliances.

Another painful fact emerging from recent studies: the traditional psychiatric services are incompetent to meet the needs of the poor. For one thing, mental illness is the only affliction in which diagnosis and treatment invariably follow class lines.

A. Hollingshead and F. C. Redlich, in their study of New Haven, noted an astonishing class differential in psychiatric diagnosis and treatment. They discovered that what is called a neurosis if you have money is called a psychosis if you have none. The well-to-do are treated with individual or group psychotherapy. The poor are locked up in mental hospitals and receive electric shock treatment or drugs.

Another study showed that 93 per cent of low-income patients in state hospitals were still incarcerated ten years after admission. Psychiatrists wonder why the poor resist psychotherapy, and attribute their resistance to ignorance or bias. In plain fact, low-income people see that mental illness leads to the mental hospital, one of the worst catastrophes that can befall any man. If a man should return from one of those warehouses of cast-off humanity, he would be stigmatized by his friends, and he would find it virtually impossible to get a job."

Some Specific Approaches to the Canadian Problem

AN APPROACH TO RURAL POVERTY

(Extracts from an article by NORMAN PHILLIPS in the Toronto "Star," November 24, 1964)

"ARDA, a cross-Canada movement that takes its name from the Agricultural Rehabilitation and Development Act.

There are 436,000 farms in Canada; ARDA is aimed at the 177,000 that provide their operators with less than \$2,500 gross a year. It also aims to improve the lot of 300,000 families of non-farmers who live in rural areas and earn less than \$3,000 a year.

Canada is speckled with spots of rural blight from Bonavista, Nfld., to Port Coquitlam, B.C. While ARDA is specifically for country areas, the programme will also have the effect of halting the flow to the cities of untrained farm workers with limited education.

Lincour is a New Brunswick community where ARDA has been applied uncommonly and successfully. Most of the people were small-scale farmers with dwindling incomes. In 1950 a forest fire destroyed their woodlots and a majority of the residents moved away. The remaining 146—15 families—could not afford to move.

ARDA spent \$24,000 moving the people of Lincour to communities of their choice. The investment saved \$20,000 in road building costs and further sums that had been paid out in welfare and education payments to the distressed community. Most important, Lincour's men were closer to jobs and the children to suitable schools.

The three main aims of ARDA are:

- To put to better use some marginal land that is not very productive in its present use;
- To develop income and employment opportunities in rural areas;
- To develop and conserve the water and soil resources of rural Canada.

Introduced three years ago by the unorthodox Conservative agriculture minister, Alvin Hamilton, ARDA is now administered by the equally unconventional Liberal Forestry Minister Maurice Sauve.

Sauve's experts have come up with some distressing statistics about rural Canada:

—One-quarter of the rural people have family incomes under \$2,000 a year.

—Half the people employed in agriculture in 1945 have been displaced;

—In Eastern Canada from one-third to one-half the farms are un-economic and the families operating them could leave the land with benefit both to themselves and to the economy;

—Seven out of every 10 men who work on farms never got to high school;

—In one New Brunswick region with a population of 106,095 there was a labour force last year of 27,000. Welfare payments there rose from \$34,000 in 1956 to \$600,000 in 1962, and unemployment insurance payments now total \$5,500,000 annually.

ARDA's approach is to get away from direct welfare payments and to spend government money on projects that will enable people to earn satisfactory incomes.

If ARDA wanted a symbol, it might choose the blueberry. Several of its projects involved burning over wasteland to encourage a blueberry-growing industry. In Parry Sound and Muskoka, investigations concern starting cranberries in unproductive bogs.

There's a model sugar bush in Quebec thanks to ARDA just as farm-wives in West Nova Scotia are profiting from a study of looms and weaving methods. Several provinces have used ARDA funds to buy up land for provincial parks and recreation grounds that will encourage tourist trade. Victoria County's community pasture is one of many across Canada, some of which provide grazing while others grow fodder.

Ideally ARDA works when a community group forms a committee to attack a self-help project. They go to a provincial representative for advice and assistance. When the project is worked out, it goes to Ottawa for approval and financing, normally on a 50-50 basis between federal and provincial governments.

Because ARDA is a new idea, its ideas and possibilities have yet to filter through to the people who need it most. The Canadian Federation of Agriculture is critical of ARDA administration on this ground.

The federation also wants institutions to be established that would be a sort of farmers' technical institute where the problems of rural development would be studied.

Many ideas have been assembled since the federal ARDA department was established and joined by a branch of each provincial government.

For the first time a study has been started that will produce an inventory of all the land in Canada and the possible uses to which it can be put. Ontario is spending \$3,600 to prepare a handbook 'Guidelines for Rural Development' showing how to develop ARDA programmes."

OUR UNHIDDEN POOR

(Extracts from a paper on "Some Aspects of Poverty in Canada" presented at the Canadian Conference on Social Welfare, June 1964 by JOHN J. MADDEN of the Royal Commission on Health Services, Ottawa.)

The poor are not hidden in Canada. We know who they are and we know what short-run steps should be taken to improve their lot. Raise the pensions of the needy poor, raise unemployment benefits substantially after the first month of unemployment, give the widow reasonable allowance to bring up her children with dignity and with the education that ensures they will not themselves be poor in later life. Give the mentally ill more humane treatment and ensure that the mentally and physically ill are recognized as handicapped at a very early age and provided with rehabilitation services. Subsidize families to move out of regions where they can only live on the margin of poverty. Close down the reservations over time. Reduce protection for inefficient industries but support those persons who cannot adjust. All of these programmes would, I believe, be acceptable to the Canadian people since they fall into the category of public policy based on a consensus that people should not live below a minimum standard. This acceptability depends, however, on the fact that these are not universal programmes but recognize that some of us are unlucky or unfortunate and therefore need special treatment.

Support for such groups would also be forthcoming because it can be argued that this group will tend to decline, relative to the total population in the future. In the long run we are more fortunate—if that is the word—than the United States in that, we do not have the problem of the negro, of the non-white poor. Nor do we have the great city slums, that are the breeding ground of poverty, to anywhere the same extent. The fact that our low income population is not significantly different in percentage from the United States, despite the latter's higher average income, is evidence of this. From this we may conclude that the problem of eradicating poverty in Canada may be less difficult than in the United States. Although our Indians are chronically poor, the racial characteristics of French-Canadians, that supposedly lead to discrimination, has not prevented the average income in Quebec from rising as rapidly as most of the rest of Canada. In these circumstances, we can expect the general economic and cultural forces that have been operating in the past to eliminate the low income family, will continue to do so in the future. We do not, I believe, need crash programmes.

Poverty today is associated with low levels of education thirty to fifty years ago, with lack of jobs in the nineteen-thirties, with inflation in the early fifties, with past lack of medical and hospital insurance and consequent permanent disability or financial disaster, with the failure of a society to enable women to make their contribution to the family income.

In the future, however, many of these factors can be eliminated, not by programmes to combat poverty but by general economic policy and the closing of the last major gap in comprehensive social insurance. With sensible monetary, fiscal and foreign exchange policies, with an economic policy that is not controlled by a blind and increasing fear of foreign-ownership or budgetary deficits, the long-term effects of unemployment, the business cycle and price instability would be reduced substantially. The introduction of a universal comprehensive prepaid medical care programme would, on the one hand, ultimately tend to reduce the amount of permanently physical and mentally disabled Canadians and on the other,

eliminate the crippling financial burdens that strike, by chance, a small proportion of Canadians each year. The increasing amount of education embodied in individuals make it easier, and desirable, to accumulate savings to finance retirement and the growth of portability and survivor benefits mean that regional and survivor poverty are also reduced. Over the years, productivity will rise, with productivity will go higher incomes and with higher incomes will go the possibility of ensuring a reasonably comfortable old age.

These policies, of course, will not look after the mentally retarded and the incompetent. These will still require public programmes. But such programmes will not be to eliminate poverty, but rather to help those who cannot help themselves. . . .

Indeed, the only specific public policy in relation to poverty that can be wholeheartedly recommended in Canada is to reduce the number of people, the size of the family and the rural low income classes in the Atlantic provinces and here an educational subsidy from the rest of Canada is probably the most appropriate policy since it is a device both for ultimately reducing the population on the East Coast and providing a well educated labour force for Ontario and Quebec.

A Few Relevant Books

The Rich Nations and The Poor Nations, Barbara Ward. Six talks given over CBC Radio in 1961 as the Massey Lectures. An excellent summary of the world scene and possible answers both communist and western. Canadian Broadcasting Corporation, Toronto.

Living Standards, Edward Rogers. A challenge to Christian understanding and action in relation to the world's poverty. S.C.M. Press, London, Religious Book Club, Paperback, 1964.

World Without Want, Paul G. Hoffman. An analysis of need and some practical solutions by the Managing Director of the United Nations Special Fund, Harper and Row, New York, 1962.

The Rich and The Poor, Robert Theobald. A study of the economics of rising expectations. A Mentor Book, Paperback, published 1961.

The Affluent Society, John K. Galbraith. An appraisal of Western wealthy society and its institutions. Boston. Houghton-Mifflin Co., 1958.

The Other America, Michael Harrington. A statement of the American situation. Penguin Book, 1962.

The Sixties: Rural Poverty: What Can ARDA Do? A CBC Citizens' Forum pamphlet published in conjunction with broadcasts of November 23rd and 30th, 1964 by the Canadian Association for Adult Education.

Poverty in Ontario 1964. A discussion guide prepared by the Ontario Federation of Labour for use at its 1964 Annual Convention.

Economic and Social Disadvantage in Canada. A series of maps published by the Department of Forestry, October, 1964, illustrating the distribution and degree of economic and social disadvantage in Canada.

XIV

Automation

CAN SOCIETY MASTER THE MACHINE?

DR. JOHN C. McDONALD

(Pre-Conference Papers, Canadian Conference on Social Welfare, 1964)

The main challenge posed by automation is at the social and psychological level. An observer from another planet, unfamiliar with the dynamics of our society, would find it strange indeed to witness an affluent community frightened by the prospect of automation solving the age-old problem of aggregate economic production. For the first time in human history, we are on the doorstep of being able to afford large blocks of that most precious of all human commodities—TIME. Unlike the classical civilizations of Greece and Rome in which time was made available to an elite group of citizens by using slaves to perform the society's work, automation holds out the promise of a democratic distribution of almost unlimited leisure time to all individuals and groups in the society.

The basic fear of automation is not that it will precipitate economic collapse, for this challenge can be met relatively easily through new distributive mechanisms. The economic alarms are essentially convenient rationalizations for fears that lie much deeper in our society—the fear of leisure. At first glance a fear of leisure would seem to be some form of mass aberration or insanity. Surely the achievement of leisure is what we have been working so long and so hard to attain?

It is only when we stop to realize what a sudden shortage or absence of work would do to a work-oriented society, that the very real grounds for such fear become clear. To be suddenly deprived of work in our society is equivalent to becoming a social outcast—unneeded and unheeded—deprived of the support of the value system and the whole range of social expectations and gratifications.

A few clues about the widespread disorganization and alienation that would result if automation suddenly deprived large groups in our society of their primary role can be gleaned from the situation of the retired and the unemployed. The myth of a rich and serene retirement—the golden years of leisure as an appropriate reward for a lifetime of hard work—could be exploded by almost any medical practitioner. Case after case can be cited where, having lost his purpose for living, the older citizen dies after a few years of retirement. We have not proved very resourceful in providing alternative resources of status and functions for the older people in our society. Indeed, the mobility required in an urban-industrial society has deprived grandparents of the status and functions reserved for them as members of the traditional rural family unit.

Nor are the monetary and material problems faced by the unemployed the only important facets of their situation. Unemployment unduly prolonged tends to result in a psychological problem so acute that the unemployed man gradually becomes chronically unemployable. This should not be too surprising because being deprived of his function and status in society he quickly loses his self-confidence and self-respect. We are undoubtedly creating somewhat the same sort of problems among growing numbers of our youth who are dropping out of the educational system and failing to find first jobs.

This then is the great danger of automation. A population conditioned by work for 2,000 years and in the last 100 years having built a whole value system and social system on the institution of work cannot profitably assimilate unlimited leisure over night. The passage of time is necessary to allow new values to emerge, time for the individual to develop new interests and new functions, and time for people to fashion alternative sources of status and vehicles for relating themselves to one another. Our problem of automation and work is not unlike that of the sprinter who, if he is wise, will not stop short the moment he breasts the tape but will slow his pace only gradually until his pulse and breathing have adjusted to a more normal rhythm.

It seems to me that in a democratic society there is little to be said for encouraging or allowing automation to create a polarized situation in which the majority are exempted from work while a minority of managerial, technical and professional personnel find themselves busier than ever. The requirement is to find or create useful work for all the groups in society during the years of transition.

There are at least two major areas of important work to be done during the transitional decades. There is the challenge at home and the challenge abroad. At home, there is the work to be done in the public sector—schools, hospitals, recreational facilities, slum clearance and urban redevelopment, low-cost housing, and integrated regional development on the pattern established in the Tennessee Valley. Abroad, there is the contribution we could make to the economic development of the societies of Africa, Southeast Asia and Latin America. These challenging tasks are of clear and pressing worth on both ethical and practical grounds.

By an unequivocal acceptance of these challenges, we would put ourselves in the way of rediscovering our own identity and destiny, and fashion the new values which we are going to require in order to turn our automated future to human account.

During this transitional period, we will have an opportunity to experiment constructively with gradually increasing amounts of leisure. It is at least debatable whether shorter working days, a shorter work-week, extended or more frequent vacations, more education and later entry into the labour force, earlier retirement, or appropriate combinations of these formulae will best suit our human needs. Most important of all, such a transition period will allow us time and opportunity to experiment with various uses of leisure, until individuals and groups have worked out the recipes which are most satisfying and rewarding.

In conclusion, my optimism takes precedence over doubt and worry for I see the possibility of an era of integrated human activity and development such as would have staggered the imagination of our grandparents. For the first time in human history, latent human potential for intellectual, spiritual, cultural, aesthetic and even physical growth—which for the majority of people have received such short shrift in the necessary exigencies of the workaday world—will finally be released to weave a social fabric of wondrous variety and richness.

The challenge of automation is, in the last analysis, a challenge for education. Education must provide the environment in which the individual may discover and develop himself—his strengths and his weaknesses, his potentials for growth and, above all, the interests that are a true expression of his individual identity. For the individual will only do with excellence those things that are of deep and abiding interest to him. And only thus will his life be distinguished with satisfaction and meaning.

This is also the only way that the individual can maximize his social contribution and relate himself confidently and lovingly to his fellow men. By definition, the good society is the product of happy and purposeful individual lives and the manner in which such lives interact to stimulate and enrich one another.

The postscript to this paper is sombre. How successful we are in meeting the challenge of automation will determine the kind of future society we will have. How successful we are in averting thermo-nuclear war will determine whether or not we will have a future society.

I would urge you to resist the feelings of individual helplessness and futility that threaten to engulf us and find some way, both as individuals and as an organization, to reject the insanity of mass suicide and contribute to the discovery of a viable, legal and institutional basis on which the world community may develop in peace toward prosperity. The most important thing in the world is that our children should be allowed an opportunity to succeed where we may have stumbled and failed.

AUTOMATION AND THE CHURCH

REV. ROBERT WRIGHT

(From "Concern," Thorold South, Ontario, October, 1964)

When we talk of automation and the church, we really talk of statements about automation by church leaders or spokesmen. Here is the crucial problem: that the church as we know it is not *really* the church as it might be. It is in embryonic form only.

If the church *were* the Church, truly, it would be a fellowship where the man becoming obsolete in his work would know that he is respected, loved, accepted for *himself* by a community, the Christian body, in which caring, compassionate and concerned ultimate love is personified. This *pastoral* function of the church is too precious to be left to the professionals. It must be shared by the whole body of members, according to the gifts of each.

But a second function of the Church—the *prophetic*—would also be performed, not just by the issuing of statements, but by active agitation for social reform from within the social structure. The talk of the church needing to be involved in industry neglects the fact that the church is *now* in industry, but in unconscious form. Countless nominal Christians enter industry each day, just as they enter government, education and the other major institutions of society. The Christians who are thus in a position to shake the foundations of society—like termites can shake the foundations of a building—are not doing so, and show little signs of doing so. They occupy positions at all levels of industrialized society. They ought to be asking crucial questions about the purposes and the values of that society. Those who are in decision-making positions ought to be asking that the Christian decision—i.e., that which puts humanity first—be made in each case.

Dreaming of what the church might be is of value, especially since there have been outstanding examples of individual congregations fulfilling to an amazing degree their pastoral and prophetic functions. But we need to recognize that there is little evidence in our day of the total renewal of the church which would be required if the above ideals were to take on reality. Is there anything which the church *as now constituted* might be doing? I believe so. I believe that the church, through its con-

gregations, its synods or presbyteries, its conferences, and its national offices can make an effective impact by alerting the public to:

- (a) an awareness of the human casualties involved in automation;
- (b) the need for careful and thorough studies of present developments and future impact of automation;
- (c) the need for a marked increase in government control and intervention to prevent unscrupulous private agencies making a killing at the public's expense; and above all
- (d) the danger of the heresy which says that man is helpless before social forces like automation; which suggests that social and economic laws are somehow "divine", and beyond the control of men.

The principalities and powers of the universe, the impersonal forces which rule men's lives may be subjected to man's control, and the church can take the initiative in initiating such a social revolution.

THE AUTOMATION REVOLUTION

(An Editorial in the "Globe and Mail," May 26, 1964)

The automation era advancing upon us will eventually enable a fraction of the present working force to produce all the goods and services consumed by the entire population. This will not happen all at once but it will happen incredibly more rapidly than the industrial revolution, with which the automation revolution, is often erroneously compared. This automation revolution can confer vast benefits, but it will also produce vast problems. Wise governments, industrialists and labour leaders will face this fact now.

It was therefore encouraging last week to hear Labor Minister Allan MacEachen advancing realistically upon the subject. He said that there could be no question that automation has a devastating effect on a segment of the work force, and that labour, management and government must co-operate to deal with the employment problems created.

He suggested it might become necessary to legislate shorter hours of work and overtime, longer vacations, more holidays, earlier retirements, if employment is to be spread justly. Mr. MacEachen, as he probably recognizes, could have gone on to point out that it may also become necessary to legislate not only the number of hours an employer may work an employee, but the number of hours an employee may work for a variety of employers. Moonlighting may become a socially, and legally, unacceptable activity.

The revolution for which Mr. MacEachen suggests we prepare is not yet upon us, but the opening skirmishes are under way and it will develop rapidly. He made it clear that he did not believe that efforts should be made to delay automation, but to alleviate the effects. The planning to do so is needed now.

The adjustment to automation will come in two stages. The first stage will be that of its development, when we will use such tools as Mr. MacEachen has described to ease any damaging effects. The second stage will come when it is full blown, and we have to live with it. The stages will blend and this is a vast over-simplification; but it will do as a basis for thought.

In cushioning society against the loss of jobs, spreading the work will help. So will the development and expansion of services. We may

shortly have a surplus, say, of lathe operators, but it will be some time before we have a surplus of doctors, dentists, social workers and teachers.

More important, we must expand our basis of consumption. The industrialized nations can, with automation, reach satiety in a relatively few years. But to bring the developing nations to anything like the same standard would keep us all fully occupied for much longer. Our trouble is that we do not yet know how to make our surpluses available to them. We have solved, or are close to solving, the problem of production; but the problem which should now be engaging our best brains is that of distribution. There is no point, either economically or socially, in producing all the goods and services that people want and need if people cannot use them.

This is the essential problem of automation. We are a world that has believed that all men must work to eat. It is a belief with which we may, in the end, part. In the fully automated society, work cannot be a necessary condition of consuming. We have begun to recognize this philosophy with welfare; but we will have to recognize it much more generously. Some men will live off the fat of the land without working; and they will have to find something else to do with their time. It will be a human crisis to make a molehill of the automation that created it.

This is looking a long way down the road upon which Mr. MacEachen proposes taking the first practical steps. But the road is there. We might as well start planning now to pass along it as painlessly as possible. No matter how many good minds puzzle upon it, the journey will be painful enough.

YOUTH: THE NEW UNEMPLOYED

(From "Christianity and Crisis," March 2, 1961)

If 1963 was the year of the Negro Revolution, 1965 will see the beginning of the Revolt of Youth—agitation, demonstration and marches protesting high unemployment, denial of opportunity and discriminatory treatment. In 1965 nearly one and a quarter million more young people will reach the age of 18 than in 1960, a rise of nearly 50 per cent.

About one-fourth of this flood of almost four million will be fortunate enough to gain admittance to college; 45 per cent will finish high school and begin looking for jobs, joining the nearly 30 per cent who were drop-outs and have already sought employment. This ballooning of the teenage population is not temporary. Throughout the rest of the Sixties, some three million new young workers will be entering the labour force each year.

These youths will not be able to find jobs unless the American economy performs radically better than it did in the Fifties. In that decade it created approximately 840,000 new jobs annually; in the present decade we need at least one and a half million new jobs each year—a 50 per cent increase—just to keep the present rate of unemployed youth from rising beyond its disturbingly high figure of 11 per cent.

In 1962 more than one and a third million persons 16-24 years old were unemployed, a figure equal to the population of Arizona. These young men and women were out of school and looking for work. In addition many teen-agers drop out of the labour force as well as school into a kind of invisibility. Living in defeat and frustration, they have given up even the search for work. At least 150,000 young men between 14-19 were listed in this category by the Bureau of Labor Statistics in 1962. The danger arises that they may drop from our range of vision and concern.

As with unemployment in general, some are hit harder than others. Negro unemployment is double that of whites. The rate is higher yet for school drops-outs, who find work only with the greatest difficulty. Though a smaller proportion of students are dropping out of school now than before, the job market is shrinking even faster. Between 1950 and 1962 jobs for men with a grade-school education or less declined by 34 per cent—a loss of almost 10,000,000 jobs.

Nor will the need for unskilled workers increase in coming years. And only one in ten farm boys can expect to make an adequate living in agriculture. Thus two important sources of employment for untrained, inexperienced workers—industry and farming—are drying up.

Even as our youth face a dismaying, even hopeless, search for jobs and livelihood, the nation is confronted with a shortage of highly trained people. The demand for those with advanced education will continue to be greater than the supply in the coming decade. The Department of Labor estimated last year that in the Sixties we will suffer a deficit of 84,000 school teachers, more than a quarter of a million engineers and twice that number of technicians, and tens of thousands of other highly skilled professionals, including doctors and nurses.

Despite our need for trained talent, we are wasting much of the opportunity to develop it. Less than one-half of the youth in the top third of our high school graduating classes now finish college. Those who never get to college or drop out will fill jobs that use only part of their full potential, and the nation will lose talent, undiscovered and uncultivated, that it can ill afford to sacrifice. Moreover, they will displace other people of lower qualifications, pushing them into the unemployed heap.

We cannot evade our responsibility to this crucial segment of our population by blaming their melancholy prospects upon automation and technological change. On the contrary, technology has delivered tools with which to strike rocks and bring forth gushing wealth. While we have shown the wit to strike, we have not yet displayed the wisdom—or compassion—to use the riches given us.

Unions and management negotiate "progress-sharing" agreements whereby they protect and enrich the employed, but such plans show scant regard for the unemployed and offer no help for youths looking for work. Local taxpayers, home-owners and businessmen alike, refuse to vote more money for school, retraining programmes or aid to the unemployed. And churchmen have denied aid to local schools by their intransigent opposition to Federal support for parochial schools. All of us have contributed to the mounting problem of unemployed youths, and all of us must help in its solution.

The Federal Government, a few unions, companies and special agencies are just beginning to experiment with attacks upon the many facets of youth unemployment. They have begun counselling activities, job education and orientation, remedial reading and arithmetic classes, subsidized work, vocational and occupational training, placement services and pre-employment training. Others have suggested such programmes as a domestic peace corps and a revival of the old Civilian Conservation Corps.

Whatever efforts we are now making are surely too small in view of the magnitude of this problem. If we are to meet it, we will all have to forego pursuit of some of our cherished but narrow interests. If we do not do so voluntarily, we shall do so under the pressure of the rising anger of unemployed youths growing into unemployable adults.

Health Insurance

REPORT OF THE HALL COMMISSION

(*"The Labour Gazette," August 1964*)

The development of a comprehensive health service programme available to all Canadians regardless of age, condition, place of residence or ability to pay is recommended in the first volume of the report of the Royal Commission on Health Services, which was published at the end of June 1964. The report contains 200 recommendations.

The Commission was headed by Mr. Justice E. H. Hall, of the Supreme Court of Canada, who at the time he was appointed chairman of the Commission in June 1961 was Chief Justice of Saskatchewan.

The Commission appended to its report a "Health Charter for Canadians," which declared that "the achievement of the highest possible health standard for all our people must become a primary objective of national policy and a *cohesive factor contributing to national unity*, involving individual and community responsibility and actions. This objective can best be achieved through a comprehensive, universal Health Services Programme for the Canadian people."

The programme proposed in the report is to cover not only medical care, but the whole range of personal health services, including provision of prescribed drugs, dental and optical services for children, organized care of crippled and retarded children, and prosthetic and home care programmes.

To provide for the training of the professional persons needed to carry out the programme, the establishment of new medical, dental and nursing schools is recommended.

The Commission advised that in providing services for treatment, any distinction between physical and mental illness "and the attitudes upon which these discriminations are based, be disavowed for all time as unworthy and unscientific."

Defining the meaning of the expression, "a comprehensive, universal health service programme," the Health Charter says:

"Comprehensive" includes all health services, preventive, diagnostic, curative and rehabilitative, that modern medical and other sciences can provide; "universal" means that adequate health services shall be available to all Canadians wherever they reside and whatever their financial resources may be, within the limitations imposed by geographic factors; "Health Services Programme" consists of legislative enactments and administrative arrangements to organize comprehensive universal health care, including prepayment arrangements for financial personal health services introduced in stages . . .

Cost of Proposed Scheme

In referring to the cost of the proposed scheme the report contends that Canada can afford the price that must be paid. The Commission reckons that during the 39-year period 1961-91, the gross national product (in constant 1957 dollars) will increase almost fourfold to \$133 billion, while the population will barely double to 35 million.

Consequently, the Commission contends that the proposed increase in per capita expenditure on health services that its plans will involve will not encroach upon a greater share of gross national expenditure than it did in 1961, within a range of 1 to 1.5 percentage points.

The Commission recognizes that the primary responsibility for health services and for the staging, scope and administration of health programmes rests with the provincial governments, but it says that financial assistance will have to be given by the federal Government. It recommends that the latter's contribution be about 50 per cent.

The report recommends that the right to determine the order of priority of each service and the timing of its introduction be exercised by the provinces. In the case of medical services, the Commissioner recommends that benefits under the programme shall not be paid until two or more provinces containing half the population of Canada have entered into an agreement with the federal Government to provide such benefits, and the provincial laws relating to it have come into force.

Retarded and crippled children should be given high priority in any health services programme, and the provision of prosthetic devices (artificial limbs, teeth, etc.) should no longer depend on charity, but should be supplied as of right when needed. This would apply to adults as well as children.

The report recommends a new programme in children's dental care that will ultimately provide all necessary dental services for children up to the age of 18. To help to meet the difficulty presented by the present shortage of dentist, the introduction of a new profession to be called "dental auxiliaries" is recommended. These auxiliaries would be young women who, after two years post-high school training, will staff the children's programme under the supervision of dentists. The Commission recommends also that, in view of the reduction in dental diseases to be expected from a fluoridation programme, every community water system shall be fluoridized. All children under age 18 should receive eye care and eye glasses, the Commission says.

Supply of Doctors

The report deals at length with the means by which the supply of doctors and dentists should be increased to match the growth in population and the demands of the health scheme. It reckons that by 1991 an additional 19,350 doctors and 8,550 dentists will be needed, and that by 1971 the number of nurses will have to be increased by some 42,000. By 1971, the number of hospital beds needed will be 60,000 according to the Commission's estimate.

Recommendations made by the Commission for increasing the number of professional persons to the necessary extent, include:

- Reducing the present three-year course for the Reg.N. certificate to two years, but at the same time increasing the proportion of university-trained nurses employed in hospital schools of nursing and in supervisory positions.

- Making available, as part of a seven-year "crash programme," grants of \$3,500 to graduate nurses to help them to prepare themselves for university and hospital teaching, and bursaries of \$2,000 for registered nurses who want to obtain university qualification in nursing.

- The establishment by stages of five new medical schools in different parts of the country, and the expansion of existing dental schools and opening up of four new ones. The federal Government should pay half

the cost of the construction of the new school buildings and equipment and the cost of establishing associated teaching hospitals.

—Giving, as part of a seven-year crash programme, grants of \$5,000 to doctors who undertake postgraduate training in specialties where there are shortages and to dentists specializing in dental public health, preparing for a university teaching career or for participation in the children's dental programme.

To provide for the needs of people in sparsely settled or remote territories, especially in the northern region, use should be made of air ambulances, two-way radio communication, additional nursing stations and medicine depots. Health services should be provided for Indians and Eskimos of the same quality as those provided for the rest of the population.

Against Voluntary System

The Commission recommends the establishment of a "universal" programme of health services, and advises against the adoption of a voluntary system, such as the plan in force in Alberta and the one being considered in Ontario. A voluntary plan, the Commission says, would not give protection to the part of the population that needs it most. It rejects any kind of means test, and it argues that a fund established by a democratically elected legislature, with the limitations it proposes, cannot be said to be compulsory in any democratic sense of the term.

Although the report recommends government participation in the provision of health services, it repudiates "state medicine" for Canada. It would base the programme upon the freedom of the patient to choose his doctor or dentist; and the right of the latter to accept or refuse to accept a patient, except in an emergency or on humanitarian grounds, and to choose the place and nature of their practice. Canada's health resources, the Commission says, should be organized on a non-political basis.

To finance the scheme, the establishment of a health insurance fund in each province is recommended. The fund should be contributed to by the federal Government and by provincial governments from revenue obtained from premiums, sales or other taxes, or general revenues as they may decide.

The report recommends that the basic method of paying for medical service by physicians in private practice should be by fees for service, although other methods or combinations of methods are recognized as desirable under certain circumstances. The schedule of maximum fees or other payments should be negotiated between the medical associations and the respective provincial agencies, with provision of an appeal procedure, but with no extra billing or deterrent charges. A programme of free drugs is recommended for long-term therapy, and of government payment for drugs in excess of \$1 per prescription in all other cases.

Provision of special facilities for treatment of alcoholics in general hospitals, and of drug addicts in a non-penal unit in at least one general hospital in each of the larger centres, is recommended.

For the benefit of the patients and to keep down costs, the Commission recommends the launching of full-scale programmes of home care under hospital or community control in every urban centre of 10,000 population or larger.

The Committee calculates that by 1971 the annual cost of continuing our present system of health services would be \$4,015,000,000 or \$178 per person, and it contends that the programme it recommends can be financed for an additional \$466,000,000, or \$20 per person.

If we carry on with the same service as we have now, the proportion of gross national expenditure devoted to health care measured in current dollars, will rise from 5.4 per cent in 1961 to 5.5 per cent in 1971. A programme such as that recommended by the Commission would cost about 6.1 per cent in 1971, the report says.

Most of Canada's expanding health care programme can be paid for out of the extra income that will come from more efficient use of our resources and the continuing growth of the economy during the coming years, the Commission says. It contends that, even under conservative assumptions, this country can readily finance the health services programme recommended in the report.

SOCIAL CONDITIONS AND UNIVERSAL HEALTH INSURANCE

REV. STEWART CRYSDALE

The United Church of Canada for years has been firmly committed to the proposition that the Government of Canada should ensure that comprehensive health services are made available for all citizens regardless of their age, state of health, geographical location or wealth. Three General Councils endorsed the principle of a National Health Insurance Plan in 1952, 1954 and 1960. The theological grounds for the church's concern for general health care are compelling.

The 21st General Council in 1964 encouraged the Government of Canada to develop with the co-operation of the provinces a universal and comprehensive National Health Insurance Plan along the lines recommended by the Hall Commission. Why is such a plan urgently needed, and why is subsidization from public revenue required?

Progress in medical and related sciences and services has raised health standards considerably in Canada and made possible important further advances. The cost of these services has also increased greatly since the Second World War. The result has been a wide disparity in health services available in practice to various economic, age and geographical strata of Canada. Private insurance companies have greatly extended their coverage but most low income and isolated families and older citizens have not found it possible to pay the premiums required. Many private schemes terminate at age 70.

In recent years public opinion and party caucuses by the interesting political process of simultaneous realization, have come to see that national health is a public as well as a private responsibility. The need for public health insurance is growing more urgent daily in spite of the highest per capita income ever. Why? First, because people are living longer, and although workers are producing more per hour, their income does not rise fast enough to permit them to accumulate savings to house, clothe and feed themselves in retirement, let alone pay medical, dental and drug bills.

Secondly, many thousands of workers in the prime of life find that the skills acquired through half a lifetime are no longer marketable. Technological change, in its extreme form, automation, with one hand enriches a nation but with the other deprives thousands of workers of their livelihood. Yesterday it was farm hands, miners, carpenters, locomotive firemen and airline navigators. Today it is printers, pin-boys, telegraphers. Tomorrow it will be office clerks, stenographers, supervisors.

production inspectors, journalists, waitresses and many technicians and engineers.

Thirdly, the flood of teen-agers into the labour force presents attitudinal and structural problems which are not even being studied by governmental agencies or employers, let alone solved. It is estimated there will be twice as many teen-agers in the work force in 1970 as in 1964. Already their rate of unemployment is twice the average. The answer is *not* more schooling. These young people ask disconcertingly "Schooling for what?" Most unemployed teen-agers belong to working class families, and at the precise time when private insurance policies drop them, at age 19, they become the greatest expense for hard-pressed parents.

Fourthly, family and neighbourhood systems which once acted to cushion the unequal blows of adversity, including illness, have changed so that they no longer perform this function. In an agrarian society there was always a place at uncle's table or a job on someone's farm in return for room and board. Not so today. In urbanized, industrial society marginal men in a crisis can turn only to government for better or worse.

It may be argued that there is no need to resort to a universal, government-sponsored, tax-supported, insurance plan. Let private carriers insure the better risks, pool poorer risks at higher premiums and let the government pay the bills for those unable to carry themselves. This is Alberta's plan and Ontario is considering it, too. Two chief objections arise. First, there is the complex problem of deciding who can afford to pay their way and who cannot. The means test is proposed, but beside being expensive to administer, it is repugnant to the majority of marginal families. In some cases it would compel, or at least encourage, families to give up the shreds of self-sufficiency that remain to them. In other cases, it would continue to defer preventive, diagnostic, and treatment services.

Modified, private plans are not the answer. Insurance companies cannot be expected to undertake the vast, unprofitable public service required. What is proposed is not an encroachment by government into a field which is better served by private business, for the large segment of Canadians who are *not* receiving adequate care (estimated roughly at between one-quarter to one-half of the population depending on the region) are not now, and probably never will be, served by the private insurance business. The only way they can be served economically is through an integrated, comprehensive, national plan. The major problem is not cost, for ill health relentlessly takes its tragic toll in personal and social fortune. The economic problem is how to distribute the cost equitably and reduce it. A national plan appears to be the best way of doing this.

A serious problem remains. What is to happen to the health professions? Would national health insurance result in state medicine and remove control from the profession to political circles to a degree inimical to the highest standards of medicine? Proponents of the Hall Commission's recommendations deny that this will follow. The health professions are understandably unwilling to give up self-control. Undoubtedly a national plan introduces this possibility, but it need not, and must not be permitted to destroy professional autonomy and threaten good practice. It is the old dilemma of maintaining a balance between order for society and freedom for its component groups and citizens. This problem frequently arises when radical structural changes occur in a responsible and

free society. The structural changes discussed above indicate that public action is required to make effectual a right so intrinsic to the common good as the health of all citizens.

Professions dealing with health have also changed with the times. It is a far cry from the neighbourhood doctor whose door was open to everyone's need and who was able to assess the paying-ability of his patients out of first-hand knowledge, to the efficient, business-like and objective clinic of today. Bureaucratic procedures have invaded the professions from within, with many good and some ill effects.

Sweeping changes, particularly in production and employment are inevitable, and many adjustments will be painful. But it is surely not too much to expect of all concerned for the common good—health practitioners, political leaders, insurance firms, and public generally—that they will devote themselves to the solution of a fundamental problem which, unsolved, blocks the way to health, happiness and the extension of life itself for a large number of Canadians.

XVI

The Canada Pension Plan

Questions for Study

The Canadian Welfare Council, while welcoming the proposed Canada Pension Plan, has suggested that study groups examine its possible effects in certain directions. A Council memorandum provides a "thumbnail" sketch of the plan and examples of questions a study committee might find useful.

RÉSUMÉ OF THE CANADA PENSION PLAN

This social insurance plan will provide income-maintenance protection on a compulsory basis to retired contributors, disabled contributors, their survivors and orphans. The levels of contribution and benefit are related to earnings. Escalator clauses will apply in the calculation of a contributor's average wage and also to benefits in pay.

The present Old Age Security legislation will be modified to provide a pro-rated OAS pension from age 65 (without a retirement test). In combination with this, and with a retirement test, a single person at age 65 will receive between \$51 and \$155.17 per month; a couple, both 65, and where the wife has not worked, between \$102 and \$206.17 per month. At age 70 a single person will receive between \$75 and \$179.17 per month, and a couple (where the wife has not worked) between \$150 and \$254 per month. These levels of benefit will be built up over the ten-year transitional period, i.e., by 1976.

A disabled contributor will receive a pension comprised of a flat-rate component (\$25 per month) and a wage-related benefit. The total pension will vary between \$25 and \$103 per month.

A widow without dependent children will receive between \$34 and \$64 per month; with five dependent children (the maximum number con-

sidered) between \$139 and \$168 per month. Included within these figures are flat-rate components of \$25 per month for both widows and orphans. A lump-sum death benefit is provided in an amount equal to six times the contributor's retirement pension, up to a maximum of \$500.

The plan requires a contribution rate of 3.6 per cent on each contributor's annual earnings between \$600 and \$5,000.

SOME QUESTIONS

The following are intended to *illustrate* questions which a study committee might wish or need to consider.

- (i) Should the study concern itself with problems associated with the transitional period, or should it concentrate on the effect of the plan at the end of this period? If the former is considered appropriate, what short-run proposals should be advanced?
- (ii) Does the committee concern itself with the economic and financial considerations such as the impact of accumulated contributions on the money market?
- (iii) Should the study include an analysis and opinion in respect of the amount of money that Canada is devoting to "social security" as compared with other industrialized nations?
- (iv) Will procedures be established within the plan's administration to ensure that pertinent data will be available for future statistical and other analyses? Does the Canadian Welfare Council have any specific recommendations in this regard?

MORE SPECIFIC QUESTIONS

- (v) How valid is it to assume that age 70 will be the normal retirement age in Canada in 1976? Should age 68 be used as in Sweden, or even 65? Will not the effects of "automation" create pressures to reduce retirement age?
- (vi) What would happen if the flat Old Age Security of \$75 were made available at age 65? What would be the cost? What portion of recipients would still be wage earners, etc.?
- (vii) What are the implications of the proposed "retirement test"? What has been the experience in other countries using this device in a social insurance programme?
- (viii) Will the benefit levels under disability, survivors' and orphans' programmes, as well as the retirement aspects, provide a degree of real security? For the retired, disabled, and survivors "caseload" in 1976, what public assistance supplementation will be necessary in order that such groups may obtain the necessary goods and services? If this is a large proportion, is there any feasible way in which the situation can be avoided?
- (ix) Will the method of determining "disability" be sufficiently flexible to reflect changing economic conditions and social attitudes?
- (x) With the advent of the Canada Pension Plan and the supplementary benefit programmes, the only major hazard which will not be covered, to some degree at least, will be sickness cash benefits. Could such a benefit be written into a Canada pension plan and financed through a wage-related contribution?

- (xi) What is the relationship between the Canada Pension Plan and Unemployment Insurance? Both are wage-related. Both provide income-maintenance protection although under different circumstances. Is it feasible to consider an integrated programme which would combine these measures?
- (xii) Should a proposal be considered that the employee's share of all social security and health insurance services be obtained by a single pay-cheque deduction? Has the time come to "integrate" the contributor's relationship to the variety of health and welfare measures now available?
- (xiii) What proportion of "casual wage earners" or self-employed fall below the minimum-income levels and therefore remain ineligible for the protection that the Canada Pension Plan and supplementary benefits provide?

XVII

To Develop Eskimo-Indian Co-operatives

("Western Producer")

The Canadian co-operative movement is launching a campaign to raise \$120,000 for the development of co-operatives in the West Indies and in Eskimo and Indian communities in Canada. The drive for funds will be conducted March 7-17, when members of local co-operatives will be invited to contribute \$5 each to Co-operatives Everywhere, the Co-operative Union of Canada's programme of assistance to developing areas.

The CUC initiated its aid programme last summer when Fred Lueder, store manager at La Ronge, Sask., and H. P. Aitchison of United Co-operatives of Ontario, were sent north to establish retail stores at George River, Quebec, and Whale Cove, on western Hudson Bay. Earlier in the year a CUC representative had attended the first conference of Arctic co-operatives in Frobisher Bay, and promised that the CUC would send representatives to the North to conduct a programme of co-operative education and promotion.

It is now clear that co-operatives can make a big contribution to economic development of the North, but more important will be the development of the Eskimos themselves. They are displaying a deep interest in the "self-help" idea and are anxious to have their own consumer, purchasing, production and credit co-operatives.

But they are lacking in know-how. Co-Ever plans to meet this need, not only among the Eskimos and Indians but also, and at a later date, in the smaller islands of the West Indies where there is a deep interest in the co-operative way of solving social and economic problems.

DNA Initiative

The initiative for forming co-operatives in the North was taken by officers of the Department of Northern Affairs and National Resources, who saw in the self-help idea a solution to some of the economic and social problems affecting the Eskimo people.

Owning and operating their own businesses is a completely new experience for the Eskimos. Co-operatives have introduced them to the

principle of democracy, exercised through free election. They have learned to accept responsibility, act on boards of directors, discuss problems and plans, and make decisions. Leadership is being developed and the Eskimos' innate spirit of self-reliance is being given new opportunities for expression.

In some places, however, most of the adult Eskimos have had no formal education, and though they recognize the value and importance of co-operation they need technical and educational guidance if their co-operatives are to grow and prosper. One of the primary objectives of Co-operatives Everywhere is to provide this guidance.

A DNA officer visualizes a chain of co-operatives linking villages and settlements across 2,000 miles of Arctic territory, from Ungava Bay in the east to the Beaufort Sea in the west.

The Canadian co-operative movement has a vital role to play in this long-range development programme. Through Co-operatives Everywhere the work now being done so zealously by DNA can be supplemented and extended.

Participation in this work presents a real challenge to the co-operative movement in Canada. In a way it can be regarded as a test of conviction and sincerity of each individual co-operator and of his willingness to help a neighbour who has yet to share and experience the benefits that a co-operative can bring to its members.

ESKIMOS PRAISE CO-OPERATIVES

(From the "Western Producer")

Delegates from 16 co-operatives presented reports at the first conference of Eskimo co-operatives held in Frobisher Bay early last year. Here's what a few of them had to say about the benefits that co-operatives have brought to their respective communities:

Henry Annatuk, Port Burwell Co-operative, N.W.T.

"Now they know we can make a living by staying and working through the co-operatives. In the first year of the co-operative a freezer was set up and the fish were caught and brought to the freezer. We have a co-op store now. The women are making mats and also there are carvings by men and women. We were going to move to the Labrador Coast but we do not think of this move anymore."

Oshaweetuk, West Baffin Co-op, Cape Dorset, N.W.T.

"Before we got the co-operative started at Cape Dorset, we suffered. People did not even have ammunition; they did not have lumber to make kayaks. The beginning was when we started making stone carvings. Now we are making prints which are much higher priced than carvings. We have better clothes now because we can make money from our prints. We have something to live on besides the family allowance."

Joseph Annanak, George River Co-operative, Quebec

"When the people of the government came to the George River with this new idea, we didn't know what's good for people. Before we were mostly short of food. There was not enough game. We had to go 90 miles by dog team to Fort Chimo for government relief and food. We thought

we would move to another place because it was too hard to live. Now we can make money at home. The people know they can do something, and that's why every year it's getting better."

Pauloosie Seuk, Povungnituk Co-operative, Quebec

"People don't realize what they can do before starting a co-operative. We made mistakes but when you make mistakes you begin to learn. In the beginning we started with carvings. Now we have two shops—a carving shop and a print shop—and also a warehouse. We have a credit union, too, but we don't expect to be rich right away."

XVIII

Civil Liberties

FREEDOM OF THE PRESS AND OUR RIGHT TO KNOW

PROFESSOR E. A. TOLLEFSON, *Saskatoon*

(*Associate Professor of Law, University of Saskatchewan,
and author of "Bitter Medicine"*)

"The basis of our governments being the opinion of the people, the very first object would be to keep that right; and were it left to me to decide whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter. But I should mean that every man should receive those papers and be capable of reading them."

These words of the great American liberal, Thomas Jefferson, indicate the high regard we have for freedom of the press in a democratic society. But freedom of the press is not cherished as an end in itself but rather as a means of guaranteeing the public's right to be kept informed. In the Alberta Press Bill case (1938), the reason for adherence to the principle of freedom of the press:

"Under the British system, which is ours, no political party can erect a prohibitory barrier to prevent the electors from getting information concerning the policy of government. Freedom of discussion is essential to enlighten public opinion in a democratic State: it cannot be curtailed without affecting the right of the people to be informed through sources independent of the government concerning matters of public interest. There must be an untrammelled publication of the news and political opinions of the political parties contending for ascendancy."

While a free press is necessary to keep the public informed, it unfortunately does not follow that the public is necessarily kept informed by a free press. Freedom of the press means that the press shall not be restricted in regard to the publication of news and comment, but it does not mean that the press is under an obligation to publish all, or for that matter any, news. The press may publish any news it likes in any manner it likes, subject only to the risk of a legal action based on defamation, obscenity, blasphemy, sedition, contempt of court, breach of copyright, or deliberate lying which causes or is likely to cause injury to a public interest. It can be readily appreciated that inasmuch as deliberate lying must be

established beyond reasonable doubt, the offence is almost impossible to prove where the editor of a newspaper swears that he did not know the statement to be false. Mere negligent misstatement, on the other hand, is not a criminal offence at all, and is actionable civilly only in a restricted range of cases. Therefore there is really nothing except the moral and professional standards of the editors to prevent the publication of biased and inaccurate news. It is to the credit of the press that without legal compulsion it is as careful and objective as it is. We can infer from another statement of Thomas Jefferson that the press has improved considerably over the years:

"I really look with commiseration over the great body of my fellow citizens, who, reading newspapers, live & die in the belief, that they have known something of what has been passing in the world in their time. . . . General facts may in deed be collected from them, such as that Europe is now at war, that Bonaparte has been a successful warrior . . . but no details can be relied on. . . . I will add, that the man who never looks into a newspaper is better informed than he who reads them; inasmuch as he who knows nothing is nearer to the truth than he whose mind is filled with falsehoods and errors. . . ."

"Perhaps an editor might begin a reformation in some such way as this. Divide his paper into 4 chapters, heading the first, Truths; the second, Probabilities; the third, Possibilities; and the fourth, Lies. . . ."

Generally the press tries to present the news in the fairest and best manner possible in relation to the limitation of time, space and talent. But it may be asked whether good intentions are good enough in view of the important part played by the press in the democratic process. An inaccurate or biased news story is just as capable of moulding public opinion as is an accurate and objective story—especially in those localities where there is a virtual press monopoly. Should society be satisfied with the present standards of news publication, or should it insist upon a general upgrading? If it is decided that standards should be improved, what measures can be advocated without raising the unwelcome spectre of state-controlled news? In short, how can the citizen's "right to know" be assured without derogating from freedom of the press?

Before a solution is offered, the problem must be studied. Why is the press oftentimes inaccurate and apparently biased? Because of the uniquely powerful position they occupy in the field of information distribution, we will examine this question with particular reference to the daily newspapers.

Inaccuracy

The basic reason for inaccuracy is that reporters often fail to observe and describe the event in such a way as to convey to the reader an accurate picture of what took place. Good reporting is a very exacting and difficult task. Anybody who doubts this should try to write a concise and interesting account of some public event, and then show it to someone else who was there and ask for his comments and criticism. The accuracy of a story depends upon the skill of the observer, his background knowledge and his powers of expression. A poor reporter will be lacking in one or more of these areas.

A second reason for inaccuracy is that a reporter's account may be rewritten by a member of the editorial staff in order to make it more readable, or more in keeping with the paper's journalistic style or editorial policy, or simply in order to make it fit the available space. Like the reporter, the rewrite man must put his thoughts into words quickly in order to meet the inevitable deadline.

A third reason for inaccuracy is that a newspaper must reflect the taste of its readers. Most people want their paper to be exciting, shocking and titillating. They want the news stories to be short with pithy headlines because they cannot be bothered to read all the details. They want the news as soon as it happens (or even sooner) and would rather read an inadequate and inaccurate account today than a carefully prepared story tomorrow. Those who feel disturbed by the inaccuracy of newspapers are in a small minority. If a newspaper were to orient its presentation of the news according to the wishes of this minority it would soon find an economically significant number of its readers would turn to one of its less sophisticated competitors.

Bias

The existence of inaccuracy is fairly easy to establish, but the existence of bias is usually very difficult to prove. Few publishers or editors would be willing to admit, as Lord Beaverbrook did before the British Royal Commission on the Press (1947); that they ran their papers "purely for the purpose of making propaganda, and with no other motive." Editors distinguish between the editorial pages, where they may legitimately express their own opinions, and the news pages, where they profess to present only pure, unadulterated fact. They suggest, not without justification, that most instances of alleged bias are only cases in which the critics do not agree with a story as it appears in the paper. What their critics really want is not a perfectly objective paper but one which reflects their own prejudices.

But even if we discount deliberate bias in the presentation of news as being relatively rare, the subconscious bias of the publisher or editor may assert itself in the operation and publication of a newspaper in many subtle ways.

The first, and perhaps most important, manifestation of bias is found in the selection of editorial staff. Key positions are likely to be filled by men with a social and political outlook sympathetic to the editorial policy of the owners. This process may be carried on even in the selection of reporters if the supply of competent people is not too limited. One editor quite frankly told the writer that if an active member of the New Democratic Party were to apply for a job he would not be welcome. Hiring only people who agree with the editorial policy of the paper reduces the number of stories that have to be refused or rewritten and thus avoids a great deal of unpleasantness. In this connection, a disagreement between the publishers and staff over editorial policy appears to have been the reason for the recent mass resignations from the editorial board of *Maclean's* magazine.

Once the desired policy has been firmly established by the appointment of dependable staff, bias may assert itself in the selection, timing and treatment of a story. The Medicare controversy in Saskatchewan, in 1962, provides a fascinating study in the exercise of editorial discretion. The Saskatchewan daily newspapers, which had opposed the C.C.F. government ever since its election, gave strong editorial support to the College of Physicians and Surgeons. This editorial attitude frequently seemed to be reflected in their treatment of the news. A few illustrations may help to make the point clear. The Saskatoon *Star-Phoenix* did not think that editorials condemning the withdrawal of services by Saskatchewan doctors which appeared in the *Lancet* and the *British Medical Journal* were sufficiently newsworthy to report. However, the story was carried in out-of-the-province papers, and when the president of the Manitoba Medical

Association criticized the British editorials, as being based upon an inadequate knowledge of the facts, his criticism was reported in full by the *Star-Phoenix*. Similarly, the *Regina Leader-Post* at the height of the crisis carried a series of articles by a well-known Regina lawyer, analyzing the legislation and condemning the government's stand as unfair and undemocratic. These articles were given front page coverage. However, when a law professor from the University of Saskatchewan wrote a reply to one of these articles, pointing out certain errors and omissions in the article, his reply was held for ten days, at which time it was returned to him with a note from the editor saying that since the dispute had now been settled the material would require some changes before it could be published.

The above illustrations show how news may be selected in such a way as to present only one side of the story. The following illustration shows how a story may be put in such close proximity to another story that the two become confused. In the last days of June, 1962, the faculty of the University of Saskatchewan circulated a petition asking the doctors of Saskatchewan not to withdraw normal service on July 1, and asking both the government and the College of Physicians and Surgeons to continue negotiations until an agreement was reached. This petition was signed by 116 of the 131 faculty members who could be contacted, including several deans and department heads. A copy of the signed petition was then submitted to the Saskatoon *Star-Phoenix*. At the same time, a high-ranking professor, who had refused to sign the petition, gave a statement to the *Star-Phoenix*, critical of the government's stand and in support of the doctors. The *Star-Phoenix* printed these two entirely separate stories as one—a summary of the petition was given, followed by this one professor's statement printed in its entirety. As his statement was given more space than the account of the petition and appeared at the end of it, the natural conclusion to be drawn was that the one professor spoke for the 116 who had signed the petition. No mention was made of the fact that the professor had not signed the petition, nor was any mention made of the fact that he was a member of the provincial executive of the Liberal Party—which the reporter must have known inasmuch as he obtained the statement from the professor at a meeting of the Liberal executive. Following a protest by the faculty, the *Star-Phoenix* did clarify the situation the next day, but it did not thereby expunge the suspicion of bias.

There are, of course, many other subtle ways of slanting a perfectly objective story—the choice of headlines, the use of boldface type, the prominence given to the story, the size and type of pictures used are a few of the common methods of drawing the reader's attention to the aspects of the story that the editor wishes to emphasize.

It may be suggested that bias is not a serious problem because if the reader wishes he may obtain a newspaper with a different bias and thus learn the opposing points of view. In theory this is correct, but, with the growth of large newspaper chains, opposing points of view are slowly being choked out. There are today several large Canadian cities with only one daily newspaper. But even in those places where the reader has a choice, he ordinarily only buys one paper, so the harmful effects of bias are not overcome by competition in the newspaper field.

What Can Be Done?

This question has been asked ever since there were newspapers. We have seen Thomas Jefferson's cynical suggestion that the reformation of

the newspapers might start with the editors using the headings, Truths, Probabilities, Possibilities and Lies, and printing each item of news under the appropriate headings. However, this would only shift the argument to the question of under what heading a particular story should have appeared. Amusing as such an experiment might be, we must conclude that the solution lies elsewhere.

Since the Second World War, the question has been studied by commissions in the United States and Great Britain. As many of the problems related to the press in these countries also exist in Canada, it behooves us to consider the recommendations made by the respective commissions.

The American commission thought that the press, the government and the public each could do something to improve the quality of information services in the United States. The commission admonished the press to do everything in its power to upgrade its own standards. It suggested, for example, that the members of the press should engage in vigorous mutual self-criticism; that the press should use every means possible to increase the competence and professional standards of its staff; and it suggested that the communications media should finance experimental activities in their fields in order to determine whether new and better methods of information distribution could be devised.

The commission saw the government playing a large part in the improvement of information services. The commission recommended that the government take steps to assure the free interplay of conflicting opinions. In this connection the government might have to employ its anti-trust laws to break up those press monopolies which tended to stifle free discussion of public affairs. In addition, the government was urged to take positive action to facilitate new ventures in the communications industry, including the development of its own media which should be used to inform the public of the principles underlying government policies, to the extent that private media were unable or unwilling so to do. The commission also recommended the adoption of a modified version of a legislative provision presently existing in France and Germany, namely a "right of reply".

The French legislation, which has been in effect for many years and appears to work effectively, provides that a person who has been named or designated in a news story shall have the right to have a reply printed in the same place and in the same size type as the original story. The reply is to be printed without charge so long as it does not exceed twice the length of the item. A similar provision gives persons exercising public authority a right of reply when a story has referred inaccurately to their official acts. The commission felt that with some modifications this right of reply would fit the American scene and would help to counteract any inaccuracy or bias in news stories generally.

Finally, the American commission noted that the public could assist in the drive to improve information services. Organizations and groups which felt that a certain point of view or area of human endeavour was not being adequately covered by the existing press could establish their own presses to fill this gap. The academic community could help by expanding and improving courses in journalism and by conducting research in the field of communications. The commission also recommended the establishment of a public agency to scrutinize and report annually on the performance of the press.

Unfortunately, although the report of the American Commission on

Freedom of the Press has considerable merit, it does not appear as if the United States is any nearer the implementation of any of its major recommendations than was the case in 1947 when the report was published.

In Great Britain, in 1947, a Royal Commission was established "with the object of furthering the free expression of opinion through the Press and the greatest practicable accuracy in the presentation of news, to inquire into the control, management and ownership of the newspaper and periodical Press and the news agencies, including the financial structure and the monopolistic tendencies in control, and to make recommendations thereon. . . ."

The Royal Commission reported in 1949 that it did not see the solution in any form of state control of the press. It said: "We prefer to seek the means of maintaining the free expression of opinion and the greatest practicable accuracy in the presentation of news, and, generally, a proper relationship between the Press and society, primarily in the Press itself." Accordingly, it recommended that the press establish a General Council of the Press, composed of newspaper proprietors, editors, other journalists and laymen. It was recommended that the lay representatives should form about twenty per cent of the whole and that the chairman should be a layman. It was stressed that the lay members should be "entirely independent of the Government of the day". It was felt that lay representation was essential if the Council hoped to secure the confidence and support of the public. It was hoped that through the Council the press would act as its own watchdog, would foster improvements in the educational and professional standards of journalists, and generally would take steps necessary to eliminate defects in the British press. The Council was not to be established by statute, nor was it to have any power to control entry into the profession: its effectiveness would depend upon moral authority rather than statutory sanctions.

The press did not receive the report of the Royal Commission enthusiastically. Objection was taken to the recommendation that the Council should include laymen. When the Council was finally established in 1953, four years after the report was published, no lay representatives were included. The history of the Council from 1953 to 1963 was characterized by extreme timidity in criticizing irresponsible journalism and almost total ineffectiveness in dealing with the major faults besetting the press.

The period between the publication of the Royal Commission report, in 1949, and the appointment of a second Royal Commission on the Press, in 1961, was marked by the disappearance of several newspapers and the taking over of several others by large newspaper chains. In that time the three leading chains increased their percentage of the total national newspaper circulation from 45 per cent to 67 per cent. The Royal Commission of 1961 was appointed to examine the economic and financial factors affecting the press, with a view to determining whether these factors tended to diminish diversity of ownership of the press and jeopardized the public interest in the accurate presentation of news and the free expression of opinion. The Royal Commission, which reported in 1963, found that the concentration of ownership carried the potential danger that variety of opinion may be stifled, and it recommended that a special Press Amalgamations Court be established to examine all future acquisitions of controlling interests in companies publishing daily or Sunday newspapers, where the purchaser controls or would thereby control a circulation of more than three million copies. Such court would not give its consent to the transaction unless it was satisfied that the transaction complied with statutory criteria set up to protect the public interest.

With regard to the General Council of the Press, the Royal Commission recommended that the Council be reconstituted so as to comply with the recommendations of the 1949 Royal Commission regarding lay membership and a lay chairman, and so as to ensure that the Council would have the necessary powers to carry out all its objectives to the fullest degree. The Royal Commission further recommended that the government should specify a time limit after which legislation would be introduced for the establishment of such a council if in the meantime the press had not reconstituted the General Council of the Press voluntarily.

Pursuant to the recommendations of the Royal Commission, steps were taken by the press in 1963 to include lay members on the Council. Perhaps this marks the dawn of a new era for the British press.

The results of the Commission reports in the United States and Great Britain are not very encouraging, but at least they reveal that thinking people, conversant with all the facts, are not satisfied with the *status quo*. We are not being kept informed by the press as well as we need to be if we are to perform our democratic responsibilities in an enlightened manner. While freedom of the press must be preserved, it must be preserved without sacrificing our "right to know". If it is wrong for the government to letter the publication of news and political opinions according to its own desires, is it right for the press to do so? Canadians should consider whether our right to know would be better protected:

- (a) if there were established a General Council of the Press, which had such powers as were necessary to carry out its objectives;
- (b) if a right of reply were embodied in legislation, so as to guarantee that both sides of a question were presented;
- (c) if the federal government took steps to curb the development of press monopolies; or
- (d) if the federal government established an independent news agency, similar to the Canadian Broadcasting Corporation, which would not have to rely so heavily on advertising revenue, and which would concentrate on producing a quality press.

Nor should these ideas, which have already been considered in the United States and Great Britain, be the limit of our thinking. If a Royal Commission on the Press would assist our thinking and help to focus attention on the problem of how to guarantee both freedom of the press and our right to know, then by all means we should consider establishing a Royal Commission.

REASONS FOR AN OMBUDSMAN

(Presented by PROFESSOR DONALD C. ROWATT to the Standing Committee on Privileges and Elections)

The basic reason why the scheme has become of great interest is that there has been a tremendous growth in the administrative side of the government, in the functions and activities, and in the discretionary powers granted to officials, while the existing remedies—in case there is an arbitrary, unfair, or unjust decision made against an individual by an officer of administration—are inadequate.

I think it would be worth reviewing this very briefly. First, in Canada you find that administrative procedure has not been laid down in many cases for departments or agencies of government to use in dealing with

individual cases. On the other hand, the United States has an administrative procedures act which was passed in 1946. It has been proposed in this country by the bar association, but not adopted in any jurisdiction. Both the U.S. and Great Britain have had elaborate investigations of the problem by official bodies, and Britain has set up a council on administrative tribunals with functions somewhat paralleling those of an ombudsman; but in this country we have done very little about studying the problem.

My second point is that the appeals available to a citizen in a case where he believes that an arbitrary decision has been made, or that he has a grievance against administrative action, are very limited. We have set up in this country a number of specialized appeal bodies such as the income tax appeal board, the appeal in connection with immigration, and so on, but there is no comprehensive system of administrative appeal as in many countries of western Europe, where there is a complete and comprehensive system of administrative courts. The council of state in France is perhaps the best known and the most comprehensive of the administrative courts in western Europe. Similarly, there is an administrative court system in Western Germany, which has existed in Germany for many years; its jurisdiction was extended by the constitution of the new Western Germany.

Coming to the English-speaking world, perhaps we are not any worse off than the other English-speaking countries which have not provided for a comprehensive system of appeal against administrative decisions, but we certainly do not have a very elaborate system in this country.

My third point is that the opportunity for reviewing administrative decisions by the courts is seriously limited here as elsewhere in the English-speaking world. You are all familiar with the fact that many pieces of legislation include a privative clause stating that there shall be no appeal to the courts, particularly regarding decisions made by certain types of boards or commissions. But even where there is an opportunity for appeal, the way in which the appeal may get before the courts is very complicated. This is done by ancient writs, and often it takes a very skilled lawyer to know which kind of writ should be used; if he makes a mistake, the case may fail. So it is a complicated business getting an appeal before the courts.

Another factor is that the courts operate rather slowly; and it is likely to be very costly in relation to the importance of the issue or the money involved, and a citizen would hesitate, especially in minor cases, to appeal his case to the courts.

Another limitation is that the courts usually have taken the view that they will make a decision on the law only, and an appeal on the merits of the case cannot be brought before the courts. Where there is a discretion, the court feels that it should not substitute its judgment for that of the competent administrator who is an expert in his field.

My fourth point is one with which you are all familiar: parliament itself is the traditional vehicle before which to bring complaints and grievances about the actions of administrators and the executive, yet parliament is seriously limited in what it can do. Members of parliament may find themselves very heavily loaded with cases brought before them by their constituents. I think that perhaps members of this committee would agree that they have plenty of work to do in their various capacities. If the number of complaints should become overwhelming, it tends to take their time away from other important functions of the legislator, such as consideration of policy and legislation, and keeping up with events that would be necessary as background for dealing with important proposals laid before parliament.

WHAT ABOUT AN OMBUDSMAN?

(Condensation of an article by KIM THORSON, LL.B., in the Saskatchewan "Bar Review," December 1963)

Canadians, like people in other democracies, strive for government under the rule of law as a goal in itself and as a means to higher goals. In earlier times this led to concern mainly with the legislative and judicial functions of government. The growth of the welfare, or, more properly the service state and the consequently increasing activity and power of the executive branches of government has focused attention on administrative procedures and administrative law. It is not surprising that concern is expressed by those who feel that we fall short of our goals, that there is too often no rule of law in administrative matters and that human rights are thereby violated.

[We omit the section in which Mr. Thorson examines the Ombudsman (often referred to as a Parliamentary Commissioner in the English-speaking world) institution in Norway, Sweden and Denmark.]

Having surveyed the scene in three Scandinavian democracies we may now consider, in the light of their experience, where an Ombudsman or Parliamentary Commissioner should be established in Canada. D. C. Rowat has given a Canadian view in favour of establishing an Ombudsman: impartial investigation; someone who acts on behalf of Parliament and protects the individual; investigations will be open and public; there is speed and flexibility in the informal method of receiving complaints and launching investigations. To these four reasons Rowat adds his own view that an Ombudsman's greatest weapon is criticism. This can be most effective but has the advantage of not producing undue interference with the administration since the Ombudsman, ideally, neither substitutes his decision nor quashes a decision made by administrative officials of the government.

Even when account is taken of differences in tradition and government organization in Scandinavia and Canada, it is submitted that the balance is in favour of establishing an Ombudsman in Canada. It is also submitted that the federal Parliament and the provincial legislatures should each establish their own Ombudsman. In view of the division of authority and responsibility under the British North America Act, and in view of Canada's need for a federal form of government, it is hardly arguable, that, if we are to have an Ombudsman at all, each legislative body at the national and provincial level must establish its own Ombudsman or Commissioner.

Careful thought must be given to the problems associated with the establishment of yet another government agency, albeit that this agency's prime function is to protect individuals from the malpractices of other government agencies. The Ombudsman will, no matter how wise or skilled, be only a human being and therefore his powers and particular functions should be set out as precisely as possible. In that spirit we may wonder what sort of man should be selected to undertake work of such great difficulty and importance. Without being sure where such a man can be found, it is clear that he should be knowledgeable in law, in government administration and in politics or public affairs (in the best sense of the latter term). The man must also have a demonstrated capacity for objectivity, fairness and independence. If all of these qualities, and more, cannot be found in one person, then the qualifications not only of the Ombudsman but of his staff assistants should be carefully set down in advance of any appointments. The desired balance of qualities can thus be achieved in the total complement of the Ombudsman's office if not in

one man alone. The number of staff assistants should be whatever is required to insure prompt and thorough work. . . . It is further submitted that the Ombudsman and all his staff should be employed full time and prevented by law from taking outside employment or remuneration that would be in any way prejudice their independence.

It is difficult to decide between appointments of an indefinite term or long and precisely defined term of years. Longer terms tend to give greater independence; they also tend to favour slow motion while on the other hand there is need for a sense of immediacy in the work of an Ombudsman. On the whole, since the Ombudsman is to be an agent of the legislative arm of the government, this writer favours a system whereby the Ombudsman's term of office coincides with the term of the legislature. Each legislature should elect or re-elect the Ombudsman. The mechanics need not be spelled out in detail here, but any member of the legislature should be able to propose names; a committee of members could review all the names and the final selection would have to be ratified by the legislature. It is submitted that the ratification should require more than a simple majority vote or the votes of all government members. Unless there are a number of opposition members in favour of the appointment, the Ombudsman will not enjoy the confidence of the legislature which will be essential to his office.

It is submitted that the jurisdiction of the Ombudsman should extend to all agencies of government over which the appointing legislature has authority. Thus, on the provincial level, this would include cabinet ministers in their positions as departmental heads, the departmental officials, local government officials, staffs of provincial Crown corporations, police and courts and judges under provincial jurisdiction. A federal Ombudsman would have jurisdiction over similar persons and agencies who are subject to federal jurisdiction under the Constitution.

It should be kept in mind that the Ombudsman would be limited to investigation and to reporting publicly his findings and recommendations. He would not be allowed to prosecute directly, order compensation, substitute his own decision or quash the decision of another organ of government. To permit him any of the latter powers would, it is submitted, do violence to our system of ministerial responsibility and to our practice of having questions of law decided judicially by the regularly established courts. The Ombudsman is needed because too often an individual has no one else to turn to for advice or assistance in the face of administrative bureaucracy and the tangle of legal rules and institutions. The Ombudsman should not become a super-administrator or superior court; nor should he permit himself to become embroiled in political controversy. He is to assist the Legislature and protect individuals. To do this he should be given wide powers to investigate on his own initiative or upon complaint. He should have power to halt administrative or judicial proceedings while he investigates and reports. Where there is a situation needing correction his public findings and recommendation should be sufficient to insure that it is done whether the remedy lies in prosecution, compensation, changes in administrative procedures or amendments to legislation.

How far should the Ombudsman be allowed to go? This writer holds the view that his investigative powers should stop short at the door to the Cabinet chamber. The ministers, when acting as policy makers and advisers to the Crown, are accountable only to the Legislature. Such accountability should be direct. Cabinet meetings and policy discussions among cabinet members and high ranking civil servants can best be carried on in private; no good purpose can be served by allowing the Ombudsman to investigate the purely policy-making function of government officials.

It is the way in which the policy is carried out, that is, the executive functions of the government, which should be subject to investigation and publicity. To allow the Ombudsman greater scope will certainly involve him in political controversy to such an extent that his usefulness as a reliable and impartial investigator will be impaired.

Similarly, the Ombudsman should be able to investigate and report on the conduct of court officials in their administrative work and on judges with respect to the manner in which they conduct cases and deal with lawyers, witnesses and juries. If judges err in law there is a right of appeal to higher courts. It is the area not covered now by the law over which the Ombudsman should have jurisdiction. Thus a citizen who feels there is undue delay in dealing with his case by a court should be able to appeal to the Ombudsman who can investigate and report reliably on such questions.

It will obviously be necessary to give the Ombudsman power to summon and examine persons of all kinds and to have access to most official documents. There is no need, it is submitted, to give the Ombudsman power to examine papers which are used only in formulating government policy at the highest level. In the belief that no Ombudsman would make public information which would damage the public interest or cause unwarranted injury to individuals, the writer favours giving the Ombudsman very extensive right of access to government files and documents. The better informed the Ombudsman is in each case, the more reliable will be his recommendations.

From all of this it will be clear that all public officials from judges, police officers and civil servants to Crown Corporation employees, officers of professional societies acting under legislative authority and local government officials will be subject, in their administrative conduct, to investigation and report by the Ombudsman. There should, of course, be a federal and a provincial Ombudsman, each acting in his respective sphere. In order to ensure there is no duplication of effort or frivolous use of the Ombudsman's office, he should not act until other possible remedies for a grievance are exhausted. But the Ombudsman can and should be always ready to advise a citizen as to how to proceed with other possible remedies.

It is wisely said that we need a variety of controls and methods of review of administrative acts. In Canada, as in the United Kingdom, there are already a number of ways in which an individual can have his grievance against the administration dealt with: judicial review in ordinary courts or special administrative tribunals, appeal to higher administrative authorities, appeals to members of the Legislature and appeals to the press. An Ombudsman, readily available to the public, with adequate power, independence and prestige to make speedy and thorough investigations and whose findings and recommendations are made public should be, not a substitute for, but a welcome addition to existing controls and methods of review. At the least he should help to dispel some of the mystery that, in the minds of many, surrounds the functioning of modern government. At best, the Ombudsman could become a major force in improving the standard of official conduct and protecting individual rights when the citizen comes in direct contact with his government.

XIX

Public Morality

CONFLICT OF INTEREST IN PUBLIC OFFICE

RON HAGGART

The imposition of standards of ethical conduct upon those who serve the public in appointed and elected office is becoming as complex as modern business and modern urban society. But the difficulties which arise in the attempt (often fruitless) to draw the guidelines of acceptable conduct in office should not dissuade concerned citizens from the urgent need to undertake the task.

The phrase "conflict of interest" is the one most often used to describe the ethical errors which too frequently bedevil public life. Conflict of interest is not the same thing, or at least is usually not the same thing, as corruption. The most elementary forms of corruption, i.e., the offer or acceptance of bribes to effect a result to which the donor may or may not be otherwise entitled is covered by the criminal law. These laws may have some unfortunate loopholes, which will be discussed presently, but for the most part the laws on corruption adequately cover the situations which, it can be said with assurance and with relief, arise only rarely in Canada.

No such happy generalization can be made for the laws covering conflict of interest. The concept of what constitutes a conflict of interest in one holding appointed or elective public office is poorly understood; the concept often seems more thoroughly understood by some sections of the lay public than by those who themselves hold positions of public trust. Most simply stated, a man cannot serve two masters; he cannot and should not serve two masters, when their interests are in competition or conflict.

This is a concept which applies, of course, to professional, business and personal life as much as to public office and, while we can note in passing the unhappy prevalence of conflicts of interest in the former instances, it is in the latter instances that public concern can be most clearly, and effectively, expressed. Two examples of conflict of interest in business and professional life illustrate how common is the disease, not at all confined merely to politicians, and the manner in which the disease may afflict those of exalted, and also of average, station. An important official of the Chrysler Corp. in the United States also had an ownership interest in other companies supplying parts to Chrysler. The question naturally arose: Could this director serve both the demands of the shareholders for purchasing decisions to be made on objective standards and, at the same time, serve his own interests in his other business? The coroner of Metropolitan Toronto, in another instance, has disclosed that a health food store in that city was prepared to "rebate" forty per cent of the purchase price of health foods to the doctors who sent patients to buy at his store. A doctor has a paramount duty to his patient; can he serve that duty when he also has an interest in selling certain claimed-therapeutic products?

The duty of a man in business who acts as the trustee of the interests of others (e.g., on a board of directors) has long been spelled out in Eng-

lish law. In an early judgment in this field, Lord Rosslyn wrote: "He who undertakes to act for another in any matter cannot in the same matter act for himself." The concept of business ethics has been transmitted to public life as well. The idea that a municipal councillor is a "trustee" of the public interest was laid down in an early Canadian case involving the town of Blind River, Ontario. It was stated: "The member of a council stands as trustee for the local community, and he is not so to vote or deal as to gain or appear to gain private advantage out of a matter over which he, as one of the council, has supervision for the benefit of the public."

Situations which defy these dicta seem frequently to arise in public life. Actually, such incidents are probably no more common in public life than in other spheres of activity; they are simply more subject to public scrutiny and, as a corollary, more subject to public remedy. Some recent Canadian examples, unfortunately more typical than extraordinary, illustrate the difficulties of enunciating a public policy, which will be both accepted and enforced.

In 1955 and 1956, the Northern Ontario Natural Gas Company was seeking franchises to supply gas to various municipalities along the trans-Canada pipeline then being planned. On July 17, 1956, the city council of Sudbury gave third and final reading to a bylaw approving a franchise in that city for Northern Ontario Natural Gas. Before July 17, but after the bylaw had received second reading, the Mayor of Sudbury had talks with the company's president, in which the mayor expressed interest in buying NONG stock and asked if he could handle the legal work for all NONG contracts in northern Ontario following his impending retirement as mayor. (He acquired the stock, but not the job, since upon his retirement he accepted an appointment to the Supreme Court of Ontario, where he now sits.) On July 20, 1956, he was offered an option to buy 10,000 shares of NONG stock at \$2.50 a share, and on July 30 he advised the company's president he intended to exercise his option. Early in 1957, after he had been appointed to the Supreme Court of Ontario, 10,000 shares were placed with a Vancouver broker in his name. His debt of \$25,000 was wiped out when the company president himself bought 2,500 of these shares at \$10 a share, and the remaining 7,500 shares were forwarded to the Chief Justice. By selling them that same year at prices from \$14 to \$21, he received \$117,000 from his investment without having put up any cash. As mayor, he did not need to vote on the franchise, and he did not. No evidence was introduced at the preliminary hearing of the charges against him to show that he had influenced others at the time to vote for the franchise. He did not disclose his conversations with the president of Northern Ontario Natural Gas at the time of the vote in the Sudbury City Council, nor did the law require him to. Because the record disclosed that the transactions involving the stock took place *after* the vote in the Sudbury City Council (albeit only a few days after) no legal censure could be applied to the mayor and, since he occupies still a high judicial position, there is little evidence of any moral censure in the community.

The mayor of Edmonton from 1951 to 1959; was also in the soft drink business and a substantial participant in two family businesses, Edmonton Trust Co. and Metropolitan Investments Ltd. In four separate deals, these family companies bought land in Edmonton and, after it had been rezoned for higher uses, sold it again at its newly-acquired, and much higher value. The rezoning was accomplished by a city board of which the mayor, by virtue of his office, was a member. As a result of the rezoning, the land

could be used for a shopping centre, a motel and a service station, uses which had not been permitted before.

The city of Edmonton sued for \$266,000 to recover some of the ill-gotten profits but, at the suggestion of the mayor, settled out of court for \$100,000 and costs.

A judicial inquiry into the case presided over by Mr. Justice Porter declared the mayor had been guilty of gross misconduct in office, that he had allowed his private interests to conflict with his public duty by attempting to serve two masters at the same time. When he left office, the mayor denied any improper conduct, and he repeated this view when he ran for re-election four years later in 1963. His election campaign, in summary, was based on the contention that he was a dynamic personality who would induce the continued economic expansion of his city. The church played a significant role in explaining the ethical issues involved and in providing a medium for their expression. The mayor's re-election by a comfortable margin obviously means that a large section of the city's population either do not comprehend what "conflict of interest" means or, if they do, believe that personable political leadership with materialistic goals is more desirable than adherence to a code of ethics, or, that the laws of Alberta, as elsewhere, are inadequate. All three propositions probably have some validity.

There are well known cases where a man using a public office to promote his own interests has been turned out by the electors, but is it enough to leave discipline to the whims of the ballot box? Can ethical conduct in public office be satisfactorily enforced through election campaigns which will be influenced by many variables, including the availability of alternate candidates able to oppose an office-holder, perhaps of long-standing, who enjoys all the natural advantages of an incumbent? Is it sufficient to leave such decisions to—as it has sometimes been called—"the jury of the people"? This is clearly the role of government. Laws exist which define what "conflict of interest" is; what these laws seem to lack is popular acceptance and vigorous enforcement. It is entirely likely that the lack of enforcement flows from, and is a result of, the lack of public concern for ethical conduct in office. It is therefore the responsibility of organized groups of citizens to mould a public conscience, to demand that machinery for enforcement be written into the law, and to keep a watchful eye over that machinery to see that it is used with vigor and zeal.

It is noteworthy that in all the cases cited here except one (Sudbury) no machinery existed for the enforcing of criminal sanctions against wrongdoers. In the Sudbury case, criminal charges were dismissed because the formal transactions in stock took place after the approval of the franchise by the City Council. In none of these cases, however (nor in many others which could be cited) did machinery exist for disqualifying wrongdoers from office. As stated previously, the onus of seeking court action to remove officeholders seems universally to be left to the whims of individual citizens, whose own motives may or may not be of the highest order, and who in all probability will act not for the public good but from personal animosity or political rivalry. This is an insufficient base from which to enforce standards of decency in office. The system is also a plain denial of the three objectives of law enforcement which are: the reformation of the wrongdoer, the deterrence of others, and the protection of society.

A case has yet to be recorded of a political wrongdoer of this sort ex-

pressing any regret. Indeed, this can hardly be expected since the law tells the wrongdoer that he is still as eligible as ever to run for public office. If wrongdoers are to be treated so lightly, the laws which exist to enforce adherence to a code of ethics in office can hardly be of any great deterrent value on those who would wilfully flout them. The lack of any consistent police action by the state to supervise conduct in office is a clear signal to the potential wrongdoer that only the incompetent or the unlucky get caught. Many of the worst of the conflict of interest cases in Canada have been brought to light, not by agencies of the state, but by vigorous journalists, political rivals and concerned citizen-groups. The only deterrent operating so far would seem to be the doubtful one of "bad publicity" which the wrongdoer must suffer if and when discovered.

Unless wrongdoers can be effectively removed from office, and perhaps disqualified from future office, the public for whom they have carelessly acted as trustees is not receiving the protection which it has a right to expect. This is especially so when removal from office for violation of existing laws is left to the uncertainties of private litigation in the courts.

Unethical conflict of interest is by no means confined to the somewhat grandiose schemes which have been detailed so far; it is a common problem which every office holder must settle with his own conscience, an affliction of politics from which every citizen has the right to expect protection.

The following are some lesser examples of official conflict of interest; they add to the depressing picture of political morality in Canada today: A town councillor acted as lawyer for a house-building company that was supposed to build sewers in its subdivision; it failed to do so and the lawyer-councillor voted to have the taxpayers do the job instead. A suburban councillor joined in several business ventures outside his own township with a land developer, then had to vote (and did) on matters concerning the same land developer inside the township. A councillor voted against a building set-back on a major street in his township, then accepted fees as a lawyer to fight the set-back before judicial tribunals.

Three Ontario cabinet ministers disobeyed the instructions of their premier and acquired stock in a gas pipeline company which would operate under provincial license and which was eligible for a large federal-provincial loan. The premier urged *both* their resignations and their re-election. A suburban councillor writes liability insurance for an apartment builder and then votes for zoning changes for that apartment builder.

Occasionally, high standards of ethical conduct have been enforced on the federal scene, but the pattern is not a consistent one. There was, however, a considerable change in attitude toward the problem of cabinet ministers holding directorships in private companies during the Conservative government of 1957-63. In the previous Liberal government, Dr. J. J. McCann was minister of national revenue, the department which administers the collection of income taxes and succession duties. He was also a director of the Guaranty Trust Co., which as executor for many estates, has numerous dealings with the department of which Dr. McCann was minister. Despite this disturbing appearance of a possible conflict of interest, Dr. McCann was required to resign neither of his overlapping jobs. When, in the Conservative administration which followed, Senator Wallace McCutcheon was appointed to the federal cabinet, he resigned from the boards of directors on which he served as one of Canada's leading businessmen. The lesson appears to have been learned. All the members of the present Liberal cabinet in Ottawa have resigned their private business directorships, most of them on the day they were sworn into office.

This practice now generally accepted in Ottawa follows the British practice, where cabinet ministers for 60 years have been expected to resign

their directorships in public companies (but need not resign from family companies, nor sell their shares in any kind of enterprise). Members of Parliament in both countries who do not hold cabinet rank are not expected to change their personal lives at all, nor to declare a conflict of interest if they feel one exists.

Members of the Canadian House of Commons may not vote in the Chamber itself on measures from which they will personally gain, but disclosure of a conflict is not required. Thus, when amendments to the federal, Small Loans Act, which regulates interest rates charged by finance companies, were being discussed by a committee of the Canadian House in 1956, at least three members of the committee (one Conservative and two Liberals) were themselves associated with loan companies, but did not feel compelled to withdraw from the committee's deliberations or to declare their conflict at that stage. Canadians who tend to deprecate American politics will recall that Charles Wilson was compelled to sell millions of dollars of stock in General Motors before he could become President Eisenhower's Secretary of Defence.

There is a fundamental principle of law that justice must not only be done but also appear to be done. That is why some public offices in some jurisdictions carry the prohibition that the office-holder must resign his directorships or declare his possible conflicts of interest, or refrain from voting and physically leave the room when matters affecting his personal estate are being discussed. The principle is so long established it seems unbelievable that it should be still a matter of dispute and evasion.

Yet another British court decision reinforces the strictness of these rules—a decision written more than a century ago by Lord Cranworth. He said,

“It is a rule of universal application that no one having such duties to discharge (in looking after the property of others, as politicians do) shall be allowed to enter into engagement in which he has, or could have, a personal interest conflicting or which possibly may conflict, with the interests of those whom he is bound to protect.”

If these strictures are not to be obeyed voluntarily, then laws are needed to circumscribe unethical conduct and the possibility of unethical conduct. Enforcement machinery is indeed (like the traffic policeman on the corner) and penalties which are meaningful must be written into the law. In this connection, a committee of the Ontario Legislature recommended not long ago that failure to reveal a conflict of interest become a bar to public office for two years. No action was taken on this suggestion. In fact, some legal decisions suggest that court action to dislodge a wrongdoer from office must be commenced while the official is serving the term during which the offence took place. If he is re-elected (even though his malfeasance is not known at the time of the election) he is serving in a new office and cannot be dislodged because his offence took place in a previous office.

An elementary reform in the law would be a prohibition from future service, for a stated length of time, for an elected official found to have violated specified provisions of the law.

One suggestion frequently made is that public offices be governed by a specific Code of Ethics which defines exactly what is expected of those who hold public trust, and further, that a quasi-judicial tribunal (often called a “watchdog committee”) advise office-holders on their responsibili-

ties. Such a system operates in the city government of New York and it appears to have operated successfully. The city has an official Code of Ethics composed mainly of distinguished lawyers who render "advisory opinions" to define what the Code of Ethics means in specific situations. (The opinions of the Board of Ethics are made public but without names attached to them.) The opinions are what they say—advisory—but they carry great weight. Besides guiding the actions of those uncertain of their status, the system invokes automatic enforcement. Thus, when the Borough President of Manhattan had his apartment redecorated by a contractor doing business with the city, he was removed from office by virtue of his violation of the Code of Ethics which was enforced by the courts, without the need of a private citizen to launch a personal lawsuit.

The Code of Ethics of the City of New York contains many prohibitions unknown in Canadian practice. Every Council member and employee in New York is specifically forbidden to accept gifts from persons he knows in any enterprise which conflicts with his official duties. No office-holder may represent private clients before municipal agencies (such as committees of adjustment, as they are known in Canada). No office-holder may appear before a municipal agency for two years after he leaves office on matters he handled or knew about while in office.

No political jurisdiction in Canada has rules so stringent, nor provision such as this for the policing and enforcing of those rules. Yet past history dictates that we have no less need than the citizens of New York City.

(See resolution—Centre Spread, page xx)

DOUBLE STANDARD IN MANAGEMENT ETHICS

REV. BOB BATCHELDER, *Detroit Industrial Mission*

It is obvious that in a society such as ours—dominated by big corporations, unions, universities, government bureaus—the function of management is crucial, therefore I decided to spend several weeks this past summer learning all I could about management ethics—that is, the standards by which managers (particularly in large corporations) guide their decisions and action.

The more I read what leading managers say about their work, and what professors in business schools are teaching to young managers of the future, the more impressed I become with the *high ethical standards by which most enlightened managers seek to guide their decision-making*. This tends to confirm my personal experience: I have met many managers at various levels in Detroit industry during the past four years, and I *have been impressed with them as persons*. With rare exceptions, they are men seeking to get the job done *both efficiently and humanely*; they are convinced that *honesty* is the best policy; they are concerned for the *public responsibility* of their corporation; and they approach their *work with a high sense of personal integrity*. I count many of them as my *personal friends*.

A Slip-up

Yet on the other hand, the more I visit in the plants and in the union halls, the more impressed I become at the well-nigh universal conviction on the part of production workers that managers are a bunch of rascals whose sole interest is squeezing a few more dollars of profit out of the worker. And I must admit that the specific complaints that workers voice

are the very things I would be complaining loudly about if I were working on the production line. Somewhere between the cup and the lip there has been a slip! Somehow the admirable ideals pursued in all sincerity by managers have failed to become fulfilled at the broad base of the industrial pyramid.

The purpose of this article is not to point the finger of blame at management because actual performance in industry does not conform to management's highest ideals. (No institution has a greater gulf between high ideals and dismal practice than the Christian church!) Rather, my purpose is to try to achieve a *clearer understanding* of just where the slip has occurred, at what point a distortion has entered to frustrate the achievement of management's own goals. If we can see clearly where things have gone wrong, we will be in a better position to put things right.

The root of the problem, I believe, can be summed up in the phrase "*double standard*". The problem is not so much that we choose the *wrong* ethical standard or deliberately choose to pursue an *evil* goal. Rather, the problem arises from the fact that in pursuing a good goal we tend in practice to apply our standard to one group of persons (our peers) in a certain way—and to another group of persons (our subordinates) in an entirely different way. I believe that the use of a double standard in our corporations often thwarts the very goals management itself is seeking. Let's look at some examples of how this happens in the pursuit of such objectives as "efficiency" and "initiative"—two key elements in management's operational ethic.

Efficiency

No one can quarrel with the objective of efficiency—indeed most workers would agree with management that we ought to strive to obtain maximum output from a given investment of capital and human energy. Yet a double standard sneaks in when managers are tempted to think that only they are concerned for efficiency, while hourly-rated workers are not. The implied, if not expressed, attitude of many managers is that workers are not interested in higher efficiency—and are not capable of thinking of ways to increase efficiency, even if they are interested. Yet one of the most frequent subjects of conversation among production workers is the inefficiency of management!

In one company I know the management has long been complaining that their workers will not turn out a fair day's work. They have attempted unsuccessfully to institute new production standards that would raise the efficiency of the operation. Recently an efficiency consultant was hired. The reaction of men on the shop floor is one of disgust. "I don't see how this company makes any profit at all the way management runs things . . . and now they're paying thousands of dollars to some consultant to try to find out how to make the operation more efficient. I could tell them fifteen ways to get higher production right here in our own department—but they wouldn't think of listening to us!"

A management that was really serious about increasing productivity would devise ways of tapping the tremendous reservoir of concern and ideas about greater efficiency on the part of its hourly-rated employees. Many managements make a gesture in this direction through a suggestion-box system—generally of minimal effectiveness. But the dominant management attitude is to think of hourly-rated workers as the *object* of ideas about great efficiency, rather than the *source* of such ideas.

Initiative

Another value high on the list of management is that of initiative. Nothing is more highly valued in a subordinate than his ability to think for himself, to direct his own activities, and to "take the initiative" in doing what needs to be done to get the job accomplished. Conversely, nothing is guaranteed to block a manager's progress in his company more completely than to write the words "lacks initiative" on his performance evaluation form.

Yet while initiative is something to be admired and encouraged in one's fellow-managers, it is something to be discouraged in production and clerical workers. For the double standard betrays managers into believing that workers must not demonstrate imagination or initiative on the job. Rather they are paid to "keep your mouth shut and do what you are told."

Space prevents my giving details of an experience related to me by a skilled maintenance worker in a major automobile plant. He "took the initiative" in an emergency by alerting a superintendent to the significance of a malfunctioning meter on a complex and expensive piece of equipment—and got clobbered by the superintendent for by-passing normal channels. His reaction was a natural one. "That superintendent will never get any more information out of me—even if it means that the department breaks down and he loses his job!"

The foible of using a double standard in the pursuit of enlightened management objectives can be seen at many other points in today's industrial scene. Its effects are always costly, not only in terms of human relations but also in dollars and cents. In explaining why the UAW was striking GM, one picket said, "They just don't act right towards a man"—a neat summary of the widespread feeling among workers that they receive second-class treatment from management. But more important than an occasional bitter and lengthy strike is the vast and continuous wastage of human skill and energy brought about by the double standard. The greatest challenge to managers' ingenuity is tapping the full resourcefulness of their people. Much will be gained—for productivity and for the people of industry—when managers learn to apply their own best principles in a way that wipes out the double standard.

THE SIGN OF THE \$

(RICHARD J. NEEDHAM in the "*Globe and Mail*")

"Security is a thing called money." That's the word from the Toronto-Dominion Bank, as expressed in placards all over the Toronto subway. Very interesting, don't you think? Let's have a look at the people who run the good old T-D, as described in various business and biographical publications.

The Toronto-Dominion Bank has 40 directors, of whom 29 have at some point, in some way, declared their religious affiliation. Two (of French-Canadian background) are Roman Catholics. The rest state themselves as follows—Protestant, 5; Anglican, 11; United, 6; Presbyterian, 4; Baptist 1.

Well, well, well! If there's one thing that jumps out at you from the Bible (be it King James or Douai version) it's that security *isn't* a thing called money. The religion professed by three-quarters of the T-D directors strongly and specifically warns people *against* seeking security in money or other material possessions.

From Matthew 6: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." In Luke 12, the story's told of the man so rich that he had to build bigger barns for all his loot. The chap decided he was secure; having "much goods laid up for many years", he could take things easy—eat, drink and be merry. But that very night his soul was required of him.

Jesus warned his followers against worrying about the future, what they were going to eat and drink and wear. Stop fretting, he told them in effect—the flowers and the animals are provided for; you'll be provided for, too. "A man's life consisteth not in the abundance of the things which he possesseth . . . Rather seek ye the Kingdom of God, a treasure in the heavens that faileth not."

That's the Christian teaching, of course, and maybe you can't buy it. All right, then, look at it another way. Let's suppose that all the directors of the Toronto-Dominion Bank were roaring atheists. Wouldn't their slogan—"Security is a thing called money"—still be incorrect by all the terms of human experience?

Here, have a German mark—there've been times when a million of them would buy you a bag of peanuts. Have some French or Italian money; aren't you impressed by all those lovely zeros? Have a Brazilian cruzeiro—right now, it's quoted at 1,700 to the dollar. Have some Confederate money, some Imperial Russian bonds. Ask old people in Britain (or in Canada, come to that) how much security they're getting today from the pounds (or dollars) they put aside in the 1920s and 1930s.

Governments are almost always dishonest; they almost always inflate; they often repudiate, confiscate, or tax out of existence. So where's the security in money? Politicians can take it from you, thieves can take it from you, revolutionaries can take it from you, invading armies can take it from you in the twinkling of an eye. Death, too, can take it from you—by taking you from it.

The same applies, of course, to property of every sort—jewels, precious metals, paintings, land, houses, factories, everything. Repeatedly in history, people have suddenly been stripped of everything they owned, brought down to their bare bones as completely as Job. If you say, "It can't happen in Canada!" well, here's a jolly Japanese-Canadian who will tell you how the Mackenzie King Government dispossessed him and threw him and his wife and his children into a concentration camp.

Toronto's full of people like this—people who at some point in their lives have lost everything, including their liberty; people who have had to eat grass, because that's all there was to eat; people who have had to decide which of their children would live and which would die. These men, these women, give Toronto much of the toughness which so sharply distinguishes it from Momsville, Ohio. You'd wonder what they think when a banker or a politician or anybody else tells them that security is a thing called money.

If you're religious, let's say that security is a thing called faith in God. If you're not religious, let's say that it's a thing called faith in yourself. Or courage. Or hardihood. Or experience. Or wisdom. Or intelligence. Or (note this, you awful teen-agers) education. But not money. Money is only stuff, bits of paper, here today, gone tomorrow.

There are all sorts of good things in the Toronto-Dominion Bank, not least the pretty tellers. But security isn't to be found within those marble halls, nor will it be found in the 55 stories going up on King Street West. Security is like the Kingdom of Heaven; if it's anywhere at all, it's *within* you.

POLITICS AND RELIGION

(Editorial, Christianity and Crisis)

"I feel strongly that it is wrong to mix political opinions with personal Christianity."

"Am I wrong in thinking that Jesus never took a political stand?"

"... The church's responsibility is to preach the Gospel of Jesus Christ and to induce people to ... lead Christian lives."

These three statements from one week's mail raise once again an old, old question. It seems strange that such statements should need an answer in the year in which Rolf Hochhuth's stinging play, "The Deputy," has made painfully clear the moral failures of the church in Germany that neglected political issues and concentrated on spiritual and institutional questions.

Actually almost all Christians believe that their faith relates to politics at some points. Some see the issue in communism, some in devotional exercises in public schools, some in concern over pornography, some in issues of social justice. Although many people accused pre-Civil War churches of "interfering" in politics when they opposed slavery, today we wonder how many churches were able to avoid the issue. Future Christians will probably wonder why the churches of our time did not do more about the ethical problems that are the stuff of politics.

Let us admit that Christians and churches can make dangerous mistakes in the political arena. Churches have used pressure to gain special privileges; hierarchies have dictated to church members. Christians have made foolish ethical judgments because they lacked technical competence in economics and politics. They have introduced religious prejudice into electoral campaigns and have so tied themselves to political factions as to neglect their ministry to men of diverse views. Sometimes churches have written into public law their specific moral standards.

When so many mistakes are possible, the temptation is strong to divorce "personal Christianity" from "political opinions". Yet because politics deals constantly with human welfare and ethical issues, the Christian Church cannot neglect it.

The most celebrated economist of our time, John Maynard Keynes, once wrote to the Archbishop of Canterbury that economics had its origin, at least partially, in ethics. He continued, "There are practically no issues of policy as distinct from technique which do not involve ethical considerations. If this is emphasized, the right of the Church to interfere in what is essentially a branch of ethics becomes even more obvious." The same statement can be applied with equal force to politics.

To evade major issues of social ethics is cowardice. Surely any reading of the Old Testament makes that point clear. The New Testament puts less emphasis on direct political judgments, both because of its eschatological setting and because Jesus and his disciples were not even citizens of the political empire in which they lived. Nevertheless the New Testament indicates that Jesus took his stand against one political group (the Zealots) and did not hesitate to call King Herod, "that fox." His followers, when they are voting citizens, deny his lordship if they neglect to serve him in politics.

There are good reasons for Christian restraint in political judgments. Politics involves questions of fact, of probability, and assessment of leaders

on which men of ethical sensitivity often differ. In a world of sinners, purity is rarely set against corruption in the way campaign oratory makes it appear. Furthermore, the loyalty of faith must always live in some tension with the tentative opinions and bargaining methods that politics appropriately cultivates. These factors should keep the Church from becoming a community of the politically like-minded.

Christians should readily recognize that they may be mistaken in political judgments. This is no excuse for evasion: the fact of fallibility does not reduce men to silence in theology, ethics or politics. But there is need for three kinds of restraint. (1) Churches should be more cautious than individuals or groups of Christians in taking political stands. (2) Christians, especially churches, should be more ready to make pronouncements on issues than on candidates—always recognizing that times come when issues and men are inseparable. (3) Christian judgments should never stem solely from the clergy but should involve lay specialists with skill in public affairs.

After all this is said, the Christian must always remember that the cardinal article of his faith is that the Holy God has entered fully into the life of mankind. The Church cannot claim holiness by escaping the common life.

ABORTION, CONTRACEPTION, AND ILLEGITIMACY

REV. R. S. CHRISTIE

A discussion of the problem of unwanted pregnancy has been very much to the fore in this part of the country. It has included the whole range of the subject from the need for legal dissemination of birth control information and sale of contraceptives—to the unwed mother-to-be and her illegitimate child—to the pregnant victim of rape—to the domestically overburdened housewife with a large family who is seeking relief from child bearing. Indeed I feel that it has been because of these different personal situations and circumstances that the issue has often become clouded and controversy has raged.

What appears to offer freedom and liberty in one situation would seem to encourage lust and licence in another. It's easier to feel sympathetic and favour legal abortion by a qualified medical doctor for the innocent victim of rape than for the unwed girl who casually or carelessly indulges in sexual relations and becomes pregnant. I feel this in spite, or perhaps because of what a Vancouver *Times* interviewee has said about our having "no right to use childbirth as a punishment to the unmarried mother and force her child to suffer the social stigma of illegitimacy for the rest of its life". The fact is that it isn't the general public that "punishes" the unwed mother—it is she herself and the father of her child. The act of pre-marital conception was theirs, and no other's. Moreover the shelter and care that is given to such needy young women in Homes provided by the church is in no way "punitive". Far from it, since it's of a highly redemptive character inspired and directed by Christian love and concern. Their aim is to strengthen and restore the morally and socially distressed and alienated—what in most cases they do, as grateful letters and records testify! Furthermore, there are few today who speak of "illegitimate children"—rather of illegitimate parents! I suspect that there are very few people of our generation who, having been born out of wedlock, are

publicly stigmatized. Most of them, having been reared in adoptive homes from their infancy, are totally and blissfully unaware of the unusual circumstances of their birth: and rightly so!

What the unmarried woman needs more than the protection of legal abortion is the finer prevention that comes from the exercise of Christian chastity. More than a form of self denial, it represents a nobler means of self fulfilment and expression. As a Church of England bishop has ably stated: "Christian chastity is not a prohibition but an affirmation—the affirmation that the soul and body are so closely interrelated (the body essentially expressing, influencing and being influenced by the soul) that the body must itself be treated as having an eternal and infinite dignity". Chastity is the discipline of love, the timely exercise of which in both male and female prepares the unwed for the ultimate fulfilment of God's love in husband and wife in an act of physical union that is as much spiritual as it is carnal. Though premarital chastity is harder to practise than contraception, it is psychologically and spiritually more rewarding! This the Christian Church must continue to teach and its people exemplify in their own life and conduct.

At the same time this doesn't overlook or deny the need for such revisions in the Criminal Code of Canada as will legally recognize the right of lawfully married citizens to practice birth control as a means of spacing and regulating the size of their families—and thus to make scientific information and contraceptive aids legally available to them for the purpose. The law which forbids this has long since fallen into disrepute through popular non-observance, making its continued existence on the statute books a legal farce. It's time this was corrected! So, too, should be the mutually self-cancelling or contradicting clauses in the Code covering the performance of therapeutic abortions by qualified medical doctors for the relief of pregnant women whose physical or mental health is being jeopardized. Doctors performing this humanitarian service should not have to do so under the threat of legal action and all that that entails to themselves and their careers—even though such action is rare. These permissive clauses might well be extended to include the innocent victims of rape who have been so found by due process of law.

MUST A CHRISTIAN BE AN EXPERT?

JOSEPH L. ALLEN in "Concern"

Does one have to be an expert on social issues to be a responsible Christian today?

This question is a product of our age. Instinctively we call on a specialist (or a team of specialists) to perform tasks once left to common sense or even unneeded—to predict the weather or invest money or regulate air traffic. Specialization is an essential part of our material achievements, and we neither wish nor expect to give it up in exchange for the relative simplicity of past ages. Thus, we respect the value of expertise and look to it for help in the face of complexity.

But on many moral questions we tend to balk at complexity. Must social action follow the trend to specialization and expertise? And if so, does not this requirement place an impossible burden on the conscientious Christian?

Love Seeks to Serve

The answer to the first question must be decided in light of the command to love. Love seeks to meet people's needs, to give a cup of water in Christ's name, or in his name to seek work for the unemployed, medical assistance for the sick, and, in countless other ways, justice in place of social wrongs. Love drives one to obtain whatever knowledge it takes to serve people. If one is not interested in knowing the conditions of people's lives, he is not concerned for them; Christian love is not present.

A Christian should see his occupation—his daily work—as a calling of God to meet human need. Almost any kind of work requires some expertise, and one's Christian responsibility demands that he acquire it and use it. The Protestant Reformers emphasized that the Christian can express love by doing his work well. The milkmaid's first duty, Luther believed, was to be a capable milkmaid. If one neglects whatever expertise is required to do his job, he is being irresponsible.

It is the same with social action. Like our daily work, social action is a calling. In both, we hold "offices," special responsibilities. In daily work the office we hold is our occupation; in social action we hold the office of citizen. The purpose is the same, to serve the neighbour; and we are just as obligated to serve him by our vote and by the other acts of responsible citizenship as by the way we earn our living.

In daily work, incompetence usually receives its due: failure, of one type or another. In citizenship, unfortunately, one can be grossly incompetent day after day and still escape blame or obvious penalty. Often the penalty falls on others in the form of suffering. Purposeful ignorance is as irresponsible in the office of citizen as in one's occupation.

The destructiveness of ignorance is readily apparent. Lately, for example, it has been obvious with those who have made baseless accusations against their fellow citizens. In some circles self-styled "patriots" have carried on anonymous telephone campaigns or open attacks, wrongly labeling decent citizens "communists." These accusers claim to be defending freedom. If this is their intention, they are abysmally ignorant on at least three counts: (1) they ignore Christian concern, or even common decency, for those they accuse; (2) they are ignorant of the American traditions of due process of law and respect for responsible difference of opinion; and (3) the information they circulate is often dangerously erroneous.

Their ignorance, let alone their motives, makes their actions a tragedy for their victims and for the whole society. Every responsible Christian ought to learn from their distortions the profound importance of careful knowledge and use of the facts in social action.

Ignorance can be dangerous even with the best of motives, moreover. For example, the person who, out of his hatred of war, demands total disarmament is probably asking (unintentionally) for a less stable world. He may not realize that in a totally disarmed world it would be much easier for aggressive nations to produce a few weapons quickly and take advantage of their neighbours, or that it might even be impossible to maintain law and order within nations.

Careful understanding of a problem is essential to responsible social action. The Christian needs knowledge of three sorts as an aid to responsible action. In the first place he must know the foundations of his faith. He should continually deepen his understanding of the biblical view of God and of man. He should understand both the biblical command for him to live for his neighbour and the biblical warning that he is constantly devising ways to avoid his command.

Second, the Christian should be aware of the requirements of a just society. He should acquaint himself with the traditions of his own society, not in order to worship them, but to learn both their valid aims and procedures and their shortcomings. When he is protesting against an injustice and seeking change, he should keep in mind the need for order; when he is defending an existing order, he should realize that every order imposes injustices and should work to remedy them.

Third, he must try to learn the relevant information about the problem at hand. If he is part of a group trying to remedy substandard housing, for example, he could well seek to learn things like the following: what the minimum standards are, how they are being neglected, where the problems exist, who the landlords are, what approaches have been used in other cities and with what results, what forces exist in this city for dealing with the problem, what avenues are open to his own group, and how he can act effectively in the situation.

The Christian Must Be Teachable

All three of these kinds of knowledge cover wide areas, and they raise acutely a second question. How is a conscientious Christian ever going to fulfill this requirement?

He will not fulfill it if knowledge is an end in itself. There is always more to learn. It is always possible that a little more information would make one change his mind. If a person thinks he will somehow finally get all the knowledge there is about a subject, and if he refuses to act until he does, he will never act.

But for Christians knowledge is not an end in itself, and though the requirement on the Christian to know the facts is heavy, it is not crushing. In social action knowledge is a means to responsible behaviour. One seeks whatever knowledge will help him serve his neighbour best. Two principles guide the Christian. One is that the goal of knowledge should be to serve human needs. The other is that informed action is far more likely to serve people than is ignorant action. These principles often pull us in opposite directions, but we have no way out of the dilemma. This is the place where we must freely decide.

Nevertheless, if knowledge helps us serve human needs, some things need to be said about the way we face this dilemma.

(1) Social action has to be *social* action. We are highly dependent on the knowledge and the efforts of others. The lone wolf is not likely to get much done, and what he does accomplish lacks the correction others can offer. Effective social action must usually rely on the co-operative study and action of a number of people.

(2) In social action it usually helps to have both "experts" and "generalizers." Not every person must know everything. In a social action project it may be wise to assign a few people to study various subjects intensively and to assign to others the task of "generalizing," bringing the findings of the "experts" together and molding them into a plan of action.

Each person should check the other. The expert should know his subject well enough to tell the generalizer when his plan does not fit the facts, and the generalizer should know his goals well enough to know what kind of information he needs and what to do with it. Both must be willing to place their knowledge and their plans under the scrutiny of Christian love.

(3) The wider one's influence, the greater the requirement on him to understand his subject. A denominational official or journalist or teacher, among others, has a high responsibility to know his subject before he makes public statements.

We can state this point negatively. If a person is not willing or able to obtain the knowledge necessary for responsible action, he ought to accept a place of little influence.

This idea emphatically does not limit Christian social action to the highly educated or the professionally trained ministry, though some tasks obviously require special training of one kind or another. Those of whatever educational background should seek the knowledge required for them to act responsibly, and they should express the insights they have into human needs and how to meet them.

(4) In all social action we stand under the judgment of the truth. Study ought not be conducted to find information to confirm our prejudices. Instead the Christian should maintain a high respect for evidence, whichever way it cuts. Christian social action is not a matter of slogans or quick solutions. A slogan may catch the eye, but it may also distort the picture and invite action that is unnecessarily destructive. One's first responsibility is to find ways of serving his neighbour. This means that a leading virtue of the Christian life should be "teachability," openness to learn.

The importance of expert knowledge in social action can be illustrated by the plight of a drowning man. As he struggles in the water he sees a lifeguard preparing to try to rescue him. He is probably glad the lifeguard has the will to come after him, but he also undoubtedly wants to know whether the guy is an able lifeguard. Does he have the knowledge and the training to do the job? An incompetent lifeguard can drown a man very efficiently.

In *A Treatise on Christian Liberty*, Martin Luther wrote: "Good works do not make a man, but a good man does good works; evil works do not make a wicked man, but a wicked man does evil works." We can paraphrase his words to show the proper place of expert knowledge in Christian social action: *Knowledge does not make a good man, but a good man seeks knowledge to guide his action; ignorance does not make a wicked man, but a wicked man is content to let ignorance underlie his action.*

XX

Censorship

PORNOGRAPHY—REALISM OR ILLUSION?

(Excerpts from an Article by O. HOBART MOWRER, University of Illinois, in "Concern," June 15, 1964)

In the discussion period following a lecture at a Canadian university a student asked me a question which, I confess, took me somewhat by surprise but which, actually, was highly pertinent and in a sense long overdue.

In this lecture and on other occasions, I have, for some years now, been maintaining that Sigmund Freud was seriously mistaken in his con-

tention that it is repressed lust and hostility that make us emotionally "ill" and have been holding, instead, that emotional disturbance, or disease, comes from guilt: that is, from deviant things we have *done* and are fearful of having *known*. Thus, it was not unreasonable for this young man to ask: "What, then, do you think about legal censorship of so-called pornography?" It was evident that he himself was against it; but since I had taken a more "moralistic" position than psychologists are ordinarily expected to, he wants to see what defense, if any, I would offer.

Like many other Americans today, I have been vaguely distressed by the pornographic "drift" in our culture as a whole, yet I felt I knew quite precisely how my questioner was reasoning. Freud has said that neurosis is caused by repression. Censorship is "repressive." Therefore, censorship is unwholesome. In contrast I have argued that neurosis is produced by unacknowledged *guilty actions*, so I might be expected to hold that censorship, as a putative aid to innocence, is a good thing. Just where *did* I stand on this issue?

Pornography Tells Too Little

In order to provide a moment for collecting my thoughts, I began by saying that I, too, am against suppression of truth and denial of reality. I accept the injunction that "ye shall know the truth and the truth shall make you free"; and I believe that the most meaningful and satisfying lives are lived by those who know and accept reality in breadth and depth. Therefore, I by no means subscribe to the view that one can be good (and thus emotionally healthy) only if one ignores "the world" and practices a systematic escapism.

But then it suddenly dawned on me that the great trouble with pornography is that it does not measure up to the ultimate demands of the very doctrine by which it is most commonly justified: namely, that "this is life" and "concealing the facts" can only lead to confusion and frustration. This view I too accept, but let's be consistent and go all the way with it. The fact is that "frank" literature and photography are very selective, limited, partial in the "truth" they portray. Their so-called frankness and realism are therefore evil, not because they reveal or tell too much, but because they tell *too little*. Their story, so to say, stops *too soon*. They deal with momentary rather than eternal "truth"; they glorify impulse and desire rather than wisdom; and in this short-sightedness they are "evil" rather than "good." Let's *hear* about "playboy" at fifty and let's *see* a picture of "playmate" when she, too, has lived to middle age!

Some years ago I came across a remarkable aphorism, which is highly relevant here: "Anyone who finds pleasure in vice or pain in virtue is inexperienced with both." Pornography encourages what Anton Boisen has called "easy pleasure taking," which in turn tends to generate guilt; and this condition, if not corrected, is personally devastating. Society and its internal surrogate, conscience, are opposed to easy or "loose" living, not because they disapprove of pleasure as such, but because pleasure under some circumstances is not worth what it ultimately *costs*. In fact, one can say that the essence of moral principle is that it calls for certain short-term sacrifices or restraints in the interest of greater long-run gains.

Consider this illustration. When prehistoric man was just starting to practice agriculture, there must have been great temptation, in the late winter when food was scarce, to eat the last supplies of stored grain—and thus leave no seed for the coming season. The graybeards shook their

heads and said, "No," not because they thought it was "good" for people to go without food, but because they knew it was better to have limited hunger this winter than famine the next. Similar experiences and logic lies behind all valid moral precepts.

"Doctrine of Male"

One of the "daring" new magazines that is explicitly dedicated to the cult of sex (as distinct from "love") has a readership estimated at greater than that of all religious, political and cultural, and literary magazines combined. It pays \$3,000 for lead articles and \$1,500 for others, which is three or four times the rate for most popular periodicals. And it has extended its financial interests into night clubs, TV programmes, and a discount-card service. Little wonder that this enterprise has been characterized as "one of the most spectacular successes in the entire history of American journalism."

But the "doctrine of male" that this and similar publications stress has not gone unchallenged. Two young men on our own university campus have written a hard-hitting little piece entitled "Sex Ritualized," in which they say:

"Men are not concerned (in this frame of reference) with a girl as a living individual—as an organic complexity, of personality and character, emotion and intellect, and passion and reasons; they are concerned with her as a simple female sex unit."

Pornography Represses

Pornography actually is based upon a reductionistic, nothing-but philosophy. Far from being opposed to censorship or "repression," pornography *practices it* in a very systematic, determined, and destructive way. And its purveyors and defenders work as hard to suppress the *whole* truth about human experience as the advocates of censorship in the conventional sense sometimes do to cover up or ignore the *partial* "truth" that pornography champions.

Freud held that we become disturbed emotionally because we internally "censor" certain of our "instincts" and refuse to give them proper external expression. It now appears that Freud was tragically mistaken and that we get into trouble with ourselves, not from over-control of sex and aggression, but from degrading and irresponsible gratification of these impulses. And once this has happened, a form of "censorship" may then come into play that is far more real and destructive than the one Freud postulated. That is to say, the individual then begins to deny "who he is" by concealing critical facts about himself and thus moves into the identity, or "existential," crisis which we commonly, but inaptly, call "neurosis."

Personal liberation, integrity, and emotional health thus come, not from fighting internal and external censorship in the sense of psychological repression and literary suppression—these are only secondary dangers, but from renouncing and opposing that more basic form of "censorship" whereby we conceal experience, both in respect to our own past behaviour, as individuals, and in respect to the outcome, "the moral" in human conduct generally as portrayed, and lived vicariously, in literature. Systematic denial of the truth about oneself and the segmentalizing and foreshortening of the experience of others leads to bondage (Harvey Cox calls it "tyranny") of a particular deadly kind, not freedom.

WHERE DO WE DRAW THE LINE?

(JAMES SCOTLAND *discusses the problems of Censorship in the*
"British Weekly")

Are there any restrictions in view of his audience which may fairly be placed on a creative artist, or should his only limitations be those imposed by his medium? The latter suggestion is, of course, impossible to all but the lunatic fringe, but the alternative poses scores of complex questions. It may be useful as an exercise in clearing the ground, simply to set some of these out.

One group revolves around the things people take exception to. Is there in fact any material, anything made by any artist in any medium, which may be reasonably and generally characterized as "objectionable"? Blasphemy, sexual excesses and perversions, sadism, brutality and gratuitous violence lovingly depicted for its own sake—there are plenty of people who take exception to some or all of these. But then there are people to whom "crickey" and "jings" are blasphemous, none the less so for being timid and evasive; others who would regard a girl on a stage in a bathing costume as distasteful and Ravel's "Bolero" as unnaturally exciting; others again in whom incest and cannibalism occasion no distress. General agreement is certainly not to be hoped for.

Nor is there much clarity on why things are objectionable. Should homosexuality be regarded, for example, not as a moral, nor even as a medical, but as a psychologic and economic problem, with its implications of "race suicide" and the scapegoat? There seems little to cavil at in the "healthy," technicolour nakedness of the nudist films, yet the nudity, even there, is selective, and the audiences contain substantially more voyeurs than naturists. What, then, in the objection to voyeurism—that like homosexuality it diverts the sexual instinct into unproductive channels? In any case, whatever the reasons for these "distasteful" phenomena, they exist, and many artists not unreasonably claim that they must be free to portray them in the process of holding a mirror up to life.

There is, then, no general agreement. "The objectionable," like "the good," may exist as an absolute, but the picture of each, in the present human situation, is in the eye of the beholder. The concept of the objectionable, varies, in short, with the audience.

In what way? One possible approach lies in classifying audiences according to the extent of their responsibility. We might look at three types of normal audiences—children (very imperfectly responsible), adolescents (closer to responsibility, but not as close as they think) and adults (who are generally credited, in a democratic community, with complete responsibility). Questions naturally arise in connection with all these groups.

Is there material, for example, which is dangerous to children and/or adolescents but not to adults? If so, wherein lies the danger? Should adolescents be allowed to read "Lady Chatterley's Lover" or "The Perfumed Garden"? to see "The Children's Hour"? A suggested rule, for which there is much to be said, is that no artist should be allowed to present to children or adolescents statements which they will accept as authoritative on points which are, in fact, open to discussion—inviting sympathy, for example or flat condemnation of homosexuality; using "communist" as a dirty word in itself.

To take a further step, is there material which is dangerous to some adults and not to others, and, if so, on what grounds? How far, for instance, should a creative artist be allowed to go in criticizing the existing political or moral order? Any prevention here must be based on the pre-

sumption that the material presented would lead the audience towards a political or moral order less advantageous than the existing one to the community as a whole. And in that case, even allowing the presumption to be completely honest, who is the judge of all the possibilities?

Any suppression of material, of course, is censorship, and since there are few who would oppose suppression altogether, some form of censorship, for all its dangers, seems unavoidable. The dangers vary from the injurious to the exasperating. There is the reactionary conservatism which bans a piece of work simply because it advocates change, change being distrusted in itself. There is the killjoy puritanism which Macaulay meant when he wrote that "the Puritan banned bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators." Its practitioners enjoy martyrdom, and seek to impose their masochism on others.

And there is the deadly respectability of owliness, which would allow only serious, work to count, and forbid or at least strongly discourage frivolity. Too many of our present-day intelligentsia are dedicated to the Importance of Being Earnest. Even their Third Programme contributions miss the therapeutics of the belly-laugh. I wonder, as Lamb said in another connection, if they are weary themselves.

The last point sheds a discouraging light on another question: to whom can censorship be entrusted? The only agreement on the present system—or lack of one—is that it is unsatisfactory. Given a fresh election of censors, it is unlikely that the Lord Chamberlain would top the poll, or the British Board of Film Censors, or the local Watch Committees, or, in the community as a whole, the Churches. But few alternatives are offered. Where are we to find our philosopher-kings?

One solution already practised in the cinema is the variable censorship, with some material made available to adults, but not children. Differentiation is also the rule in separate media. What may be read may not be seen on the stage or the cinema, still less on the television screen, standing in the corner of the living room. It is likely that such distinctions must be drawn on grounds of age, immediacy and pictorial representation, but they are never easy. It is not enough to rule, for example, that art is allowable whereas pornography is not. Some pornographers firmly believe themselves to be artists when they are merely working off their inhibitions.

Inevitably we come back to the problem of responsibility. If we agree that some human beings are less responsible than others, should we not place the duty somewhere of assuming at least part of the missing responsibility? Children, adolescents and defective adults ought, on this argument, to be represented by agents, but which agents? Can the duty be safely left to parents? Certainly not all parents. To a censor? Who is to appoint him, and on what grounds? To the artist himself? Certainly not all artists.

These are a few of the questions. To look for answers is to wander into a thicket of opinions, prejudices and cross-purposes. Only with a strongly held group of convictions—religious or humanistic—do solutions appear, and then without universal acceptance. The formulation of the questions, however, is at least a step towards the answer.

Biculturalism in Canada

QUEBEC 1964

REV. GORDON K. STEWART

"Attempts to establish an effective dialogue between the two main groups which constitute Canada have been the dominant theme in Canadian life in 1964." So began the lead editorial of the final issue of Montreal's *Le Devoir* for the past year. The necessity of such a dialogue was underlined by the continuing developments of the so-called "Quebec Revolution".

Quebec's new Ministry of Education was set up in May and has established 55 regional school planning commissions charged with equipping all regions of the province with adequate school facilities to the end of secondary school level by April 1967. The cost of some three hundred million dollars will be largely met under the terms of the federal provincial agreement on vocational and technical education. Meanwhile the work of the Royal Commission on Education continued and in the closing weeks of the year Volumes 2 and 3 of its report were published and seemed to point to extensive changes and improvements in teaching practices.

In the area of finance, provincial control of tax revenues from the province continued to increase. In 1963, Premier Lesage was demanding for Quebec 25% of income tax revenue. During 1964 Quebec obtained a reduction of 2% per annum in the rate of federal income tax so that from January 1965 the province will retain 21% of the tax and in addition a further 3% will be deductible for the purpose of covering school allowances and student loans. The form of Pension Plan finally adopted and the announced intention of Quebec to withdraw from a variety of federal-provincial schemes will also have the effect of placing in the hands of the provincial government steadily increasing resources with which to influence or control the financial life of the province. Industrial development is also being pressed and prospects include the establishment of a General Motors plant at St. Therese, intended to employ some 2,500 persons, a branch plant of the French Renault-Peugot works and a steel mill to process the generous iron resources of the province.

It is against this background of steady orderly development of independent capacity that one must set such noisy incidents of the year in Quebec as the unsuccessful attempt of a small group of terrorists to raid a firearms store in Montreal, resulting in the death of two persons, and the demonstrations at the time of the visit of Her Majesty the Queen, suppressed with disputable violence by the police in Quebec City. Such incidents, in themselves, were more disturbing than consequential but the disputes which tended to rage around them brought to the forefront of Quebec's thinking the difficult issues of the relationships of liberty, free speech, responsibility and authority. Agitation for constitutional revision continued in the province and there was much talk of what the Honourable René Levesque termed an "associate state" relationship between French and English Canada. At the same time there was a continuing effort by many to think the matter through in objective terms and to opt for what Claude Ryan, of "Le Devoir," has termed "the

Canadian Position" as against a purely Quebec position. The two articles published in this report are noteworthy among many French Canadian attempts to find a constructive approach to the future.

Violence was widely decried in the province during the year but reactions to it varied greatly. When the Honourable Rene Levesque let slip a phrase addressing certain students which seemed to imply a possible justification for violence under certain circumstances, he was immediately taken to task not only in the English press but also by major French journalists. The activity of terrorists in Montreal was universally condemned and the Separatist Rassemblement Pour L'Independence Nationale threatened the Montreal *Star* with court action for a news story linking its name with the arms store raid of July. Some went further than denouncing violence, however, and berated the press for its "irresponsibility" in giving prominence to extremist groups. This tended to be the approach taken by the Attorney-General, Mr. Wagner, in the course of defending police action taken against demonstrators in Quebec City. The Honourable Bona Arseneault, Provincial Secretary, in an address on the occasion of the fiftieth anniversary of the Royal 22nd Regiment went yet further and spoke of communist infiltration on the C.B.C., of many newspapers and of political organizations. An independent Quebec he foresaw as turning inevitably for support to Soviet Russia.

In the world of the press itself, the relation between "responsibility" and free expression was a central bone of contention in the position of journalists on strike at *La Presse* in Montreal and remained unresolved from the inception of the strike in June until a formula was finally agreed upon in the new year. In Quebec City the same issue arose as a result of instructions issued by the publishers of *La Soleil* and *l'Evenement* shortly after the events of the Queen's visit. The instructions to reporters and desk staff required that separatist agitation and similar movements be played down in the papers and established directives for reporting and publishing policy. The implications and dangers of such directives were widely disputed in the press of the province. Against a background of the statements of Mr. Wagner and Mr. Arseneault and others, fears were expressed of a revival of Duplessism with its tendency to equate responsibility with support of the party in power and opposition with subversion.

The temptation to submerge the problems of a liberal revolution in various forms of exuberant nationalism is not new and it has particular allurements for politicians of all parties in Quebec. "Instead of competing reform programmes", they are tempted, as Ramsay Cook pictures them in "The Canadian Forum" of June 1964, "to offer competing nationalist programmes — reactionary (creditiste), conservative (Union Nationale), Liberal (Quebec Liberal Federation), socialist (Socialist Party of Quebec), revolutionary (Parti Pris), terrorist (FLQ, ALQ)". The revolution within Quebec must inevitably involve changes in the relation of Quebec to the rest of Canada and probably changes in the whole structure of Canadian life, but in all these readjustments a nationalism whether English or French which overrides a concern for personal liberty and real human needs is a menace and not a hope. On just such grounds Pierre-Elliott Trudeau excoriated the Separatist movement in "Cité Libre" as, "the work of a powerless little-bourgeois minority afraid of being left behind by the twentieth century revolution". "For humanity," he wrote, "progress is the slow journey toward personal freedom". It is in the public support of that truth as prior to all nationalism that the hope of Quebec, of Canada, and indeed of the world still lies.

The way ahead in Quebec, however, would seem at the year's end to remain a matter of real question. David Levy writing in *Saturday Night* in June 1964 spoke of Quebec's "towering indifference to the Canadian dream". This is perhaps an overstatement but it would appear certainly that the Quebec interest in the Canadian dream is conditioned by the French Canadian dream for Quebec. Just what does fulfillment of the latter involve? As Michael Oliver points out in his introduction to an excellent paperback collection of Quebec viewpoints, "Quebec States Her Case", it would certainly seem to involve a new status for French culture in Canada, alterations in federal provincial relations and, perhaps most important of all, "the recovery of a sense of national purpose". Lacking such a purpose the pessimists, as for example John Gellner in *Saturday Night*, see Canada going the way of the Austro-Hungarian empire, while the optimists can hope only for a friendly progressive rupture like that which overtook the states of Scandinavia. It would be a fitting role for the Christian Church in Canada to help Canadians to find their purpose in developing a land where equal opportunity is afforded both French and English Canadians without sacrifice of their own special cultural and lingualistic heritage yet where the primary concerns of men are not the claims of any "nation" but the need of all for sustenance, freedom, opportunity, fellowship and hope.

A MANIFESTO FOR THE NATION

(A Statement first appearing in "Cit  Libre" and "The Canadian Forum," the authors are Albert Breton, an assistant professor of economics at the University of Montreal; Raymond Breton, McGill University, professor of sociology and anthropology. Claude Bruneau, Montreal lawyer; Dr. Yvon Gauthier, Montreal psychoanalyst and specialist in child psychiatry; Marc Lalonde, Montreal lawyer, a member of the board of directors of the Institute of Public Law, U. of M.; Maurice Pinard, professor of sociology and anthropology at McGill; Pierre-Elliott Trudeau, a founder and editor of "Cit  Libre," currently at the U. of M.'s Institute of Public Law, Montreal lawyer and political economist.)

I—TO EVERY CANADIAN

As a group of citizens strongly opposed to the present state of affairs in Canada generally, and in our province in particular, we condemn the indifference of the public and private sectors of our society in the face of many pressing problems. We declare our disagreement with most of the panaceas at present in vogue among our politicians.

Canada today is a country in search of a purpose. Emphasis on regional interests and the absence of leadership from the central government risk the utter disintegration of the Federal State.

In the Province of Quebec, the "Quiet Revolution"—while it has a number of achievements to its credit—has nonetheless been limited to a mere waving of symbols in many sectors, and, in others, has come to a complete halt, already exhausted. The Reform Movement appears to be on the verge of becoming compromised, of deviating badly. Emotional cries often drown out the voice of reason, and racial appeals take the place of objective analyses of reality.

A Cornerstone: In the present context of Canadian politics, it is necessary above all else to reaffirm the importance of the individual, without regard to ethnic, geographic or religious accidents. The cornerstone of the social and political order must be the attributes men hold in common, not those that differentiate them. An order of priorities in political and social matters that is founded upon the individual as an individual, is totally incompatible with an order of priorities based upon race, religion or nationality.

This, then, is a manifesto. It is an affirmation of faith in man, and it is on the basis of human criteria that we demand policies better adapted to our world and our times. This is the only "appeal to pride and dignity" which we think worth while.

II—THE TASKS

Human resources are limited. Work abounds that requires every bit of available energy. On the basis of the criteria just enunciated, the following are some of the most pressing tasks, set out in such a way as to reveal the point of view from which each question can best be seen. It is not pretended that complete solutions are presented here; these can be formulated later in relation to each of the problems analyzed.

A—Unemployment

Between 1957 and 1964, there was a considerable increase of unemployment in Canada. During this period, from 13% to 16% of the Canadian unemployed lived in the Maritime Provinces though these provinces contained scarcely 10% of the labour force. Unemployment in Quebec varied between 35% and 37%, although our province held only 28% of the labour force.

Whether measured in terms of lost production or human misery, the socio-economic costs of such a situation are frightening. Our politicians occasionally talk about unemployment, but neither the federal nor the provincial authorities have ever categorically declared that they would assume the responsibility of fixing the problem. In fact, the country awaits from all levels of government the elaboration of a new and adequate policy. Among other things, it is inconceivable that politicians should continue to dread budgetary deficits and that, even when resorting to them, they should continue to pay homage to the sacred cow of a balanced budget. Similarly, if the information media were truly aware of the problem, they would treat it otherwise than by the occasional backpage when official statistics are published, otherwise than by a passing mention in reports of election speeches or trade-union meetings.

Here, as elsewhere, the intellectual elite and bourgeoisie—who in our society are largely responsible for its political orientation—have become completely introverted and persist in dissociating themselves from the population generally. Where unemployment is concerned, this withdrawal is encouraged by an apparently new phenomenon. It used to be that, in times of accentuated unemployment everyone's income tended to decrease. The situation today is that, while the standard of living of the unemployed diminishes, that of the working population actually continues to increase. Thus, there is now a tendency that must ultimately lead to the formation of two societies, each unfamiliar with the needs of the other.

Policies appropriate to the reduction of unemployment encounter not only the inertia and opposition of powerful groups, but are also frustrated to a considerable degree by the nationalism of the Canadian Government.

The order of priorities dictated by nationalist ideologies leaves little room for the expansionist policies necessary to reduce unemployment. In effect, such policies would require either a readjustment of the external value of the dollar or a strong injection of foreign capital. Because devaluation and large scale investment from abroad are found to be unacceptable from the nationalistic point of view, the government rejects truly expansionist measures and relies upon ineffectual expedients.

B—The Distribution of Wealth

The present distribution of wealth and income among the various social groups and diverse regions of Canada is plainly unacceptable.

There are in Canada several instances of an inequitable distribution of wealth and income. Thus, in the Province of Quebec, the majority of the rural population (including farmers, fishermen and forest workers) lives in economic conditions totally unacceptable when compared to the general standards of living in Canada. The same applies to a large part of the citizens of the Maritime Provinces.

No government has ever had the courage to vigorously attack these problems; society has been generally content to do little more than ameliorate the more shameful manifestations of the situation. For instance, mobility is one of the indispensable conditions to the achievement of maximum yield from human capital—as, indeed, it is for any other form of capital; nonetheless, one can search in vain for any dynamic policies aimed at encouraging such mobility. Obviously, the solution to this problem is neither easy nor fast, but what is especially revolting is that such a situation seems to be classed as a minor difficulty by virtually all our politicians and information media.

C—The Administration of Justice

Justice is one of the worst administered social functions in our society.

Our penal system belongs to the middle ages. Our laws are so made that they tend mainly to punish the culprit, seldom to rehabilitate him. They look for vengeance and not for correction. The law carries the marks of legislators who are far behind the times. These statutes, replete with legendary complexities and contradictions, are applied by tribunals that tend to look to the letter of an old-fashioned penal philosophy.

Rights Infringed

Frequently people are arrested, detained and interrogated on the slightest suspicion and in a highly illegal manner.

Accused persons often have to defend their liberty against the whole weight of the judicial apparatus without the assistance of a lawyer and against prosecutors to whom victory is sometimes more important than justice. At times, injustice is compounded by the perjured testimony of corrupt policemen. The condemned are then fed into an almost antediluvian penitentiary machine whose degradation and vice respect neither innocence, nor weakness nor even youth.

As for the Civil law, in our Province, we are subject to a Code that for over a hundred years has been vaunted as the cornerstone of our society. If this claim is true, then it must be said that our society rests at least in part on rather weird foundations. A great many sections of the Code are out-of-date and whole chapters are *ultra vires* of the Provincial Government. For the past ten years successive groups have been assigned, one after another, to modernize the Code; yet even today this vital work has hardly begun.

The situation is even worse in the case of the Code of Civil Procedure. As long ago as 1945, its revision was designated as a matter of urgent necessity but so far little has been done. Similarly, in the case of other statutes, there has not been a revision since 1941 and the previous revision before that was in 1925. By comparison, Ontario revised its statutes in 1937, 1950, 1960; British Columbia in 1936, 1948, 1960. In fact, of all the provinces excepting Quebec, Prince Edward Island is the most in arrears having last revised its statutes in 1951. Quebec is ten years behind that.

Out of Date

These laws are pleaded before tribunals that are both antiquated and inadequate. At the present time there is, for Montreal alone, a backlog of more than 17,000 cases before the Superior Court. Many of these cases have been waiting three, four or even five years. The effect of such delay is often to deprive the litigant of his witnesses, if not also of his rights. The whole situation is aggravated by lawyers who allow themselves all kinds of delays despite the law. To these defenders of right, slowness is, indeed, a weapon professionally effective and financially rewarding. Justice has become iniquitous in two respects: It is too slow and too expensive. Legal aid cannot even begin to cope with such a situation.

The whole mechanism of judicial administration must be reworked and brought up to date. Though this is the responsibility of government, more particularly of Provincial Government, it is surely not too much to expect some leadership from the Bench and Bar which, after all, should be somewhat concerned with the administration of justice.

Some Targets

For example, let them examine the law to root out ineptitude or retroactive effect. Let them look to the working of justice with an eye to more speed and less cost. Let them reconsider the whole domain of Administrative Law, now so riddled with confusion and arbitrariness. Among other things, let them attack the problems arising from school and municipal legislation which is now in such chaos. Let them do something about a Declaration of Human Rights or the institution of an ombudsman to assist citizens who may be caught up in the complexities of administration.

For how much longer will justice be considered as something far removed and inaccessible to the average citizen? Against such limited "justice" and those who dispense it, there are centuries of resentment already accumulated. Our province looks pretty ridiculous in so clamouring for a new constitution for the country, while at the same time showing so outrageously its inability in bringing up-to-date its own laws.

D—Human Capital

Our society devotes too little of its resources to development of human capital. It is, of course, true that more money is being spent on education and health today than ever before. But, it is still not enough when one considers what high returns accrue from each dollar invested in this form of capital. For example, in the United States—a country which generally invests more in human capital than we do in Canada—society's investment in the cure of one tubercular patient has been estimated to yield in return, in terms of real production, of 700 per cent per year. Smaller, but nonetheless impressive, returns have been calculated for investments in education, mobility, inventiveness and other forms of human capital.

All the same, it is not sufficient to merely increase the sum of moneys set aside for a certain type of human capital; equally important is the precise choice of the technique or technology in which to invest. It does not make sense, for instance, to invest in education, if the teaching programmes and methods are obsolete; for the goal of a realistic policy in education is not only to increase the number of students in schools but, at the same time, to augment the total sum of knowledge in the community.

The problems of education are, at present, much debated. In this debate, we must not forget the adults who have not sufficient access to means of education adapted to their ages and conditions. The benefits of free schooling are paid for by generations of people now at work. To deny these people a share of what they pay for is iniquitous.

E—Adaptation

The growth of an individual's income, or even of a family's income, is largely determined by ability to adapt to new technologies, new jobs, new products and new ways of life. Those who can foresee and adjust to changes are the ones who will enjoy the most rapid increase in living standards.

But, rare indeed are those who have the opportunity and ability to rapidly adapt themselves to new circumstances. This is partly due to the fact that the individual and the family often feel helpless when confronted with situations beyond their control or understanding. In part, it is also the result of feelings of insecurity engendered by changes in methods of production, in employment and in ordinary day-to-day, living.

Natural Reaction

Whether by himself or as part of a group, the individual often has no other recourse but to oppose the innovations going on about him. While such a reaction no doubt reduces his feelings of insecurity and uncertainty, it also reduces his income.

A realistic policy on the family must seek to solve the difficult problems of adaptation posed by modern society. The implementation of such a policy rests largely with the Government. Indeed, faced by obvious and pressing necessity, a bare beginning has been made in retraining workers displaced by industrialization and automation, and in informing them of employment opportunities. However, in general, Canada's main distinction in this domain is the lack of courage and absence of thought given to it by intellectuals and politicians alike.

F—Health

Government and the medical professions tend to forget that sickness is still quite capable of suddenly destroying without warning the economic well-being of a great many people. Certainly, hospital insurance has solved important aspects of this problem, but it has not solved them all. At a time when religion and magic are less and less able to replace real medicine, the cost of medical care and drugs is still far beyond the means of a great many people. For many families, even a short sickness can mean years of financial difficulty.

Little Action

Political parties have talked about health insurance, but those Governments in power do not seem very concerned about actually doing something about it. Similarly, despite certain initiatives by professional bodies, the medical people more often than not prefer to maintain the *status quo* in this matter.

During the past twenty years, our society has made some effort to participate in the great universal upsurge in medical science. Many of our doctors have been able to go abroad to study the most recent discoveries and methods. Unfortunately, the community organization of hospital and university services has not kept abreast of these developments. The chasm between scientific advances on the one hand, and community organization and facilities for medical research and services on the other, has been further widened by the sudden launching of a scheme as far reaching and socially important as hospital insurance. The resulting stress is cracking open the lay and clerical empires that have heretofore considered health as their private fief.

Surely it is self-evident that only the vigorous initiative of government, of the medical profession, of all the people concerned, and the support of large investments of public funds, will enable us to cope with the health needs of the entire population throughout the whole country.

G—Federalism

We believe in federalism as a political structure for Canada. However, we are not satisfied with the evolution of Canadian Federalism in a number of areas. As this subject is being discussed *ad nauseam* nowadays, the mention of one typical area will be quite sufficient.

In those domains which the Constitution has given to the jurisdiction of both Ottawa and the Provinces, it is evident that plans must be developed jointly. Sharing could also be introduced if necessary by constitutional amendment in cases where the establishment of joint plans would permit the population to benefit from important external economies. But, one thing is certain: the kind of haphazard political expediency which has inspired so many sharing schemes and federal subsidies for so long has got to stop.

Whatever may be the division of responsibilities between the Provinces and the central authority, each must have a share of fiscal powers in proportion to the duties entrusted to it by the Constitution.

H—Political Leadership

We deplore the absence of leadership in political affairs. Public figures, federal and provincial, do not provide the people with a clear idea of the direction in which they want the country to go. They appear to be the toys of the communication media and of their ghost writers.

In leadership there must be the courage to promote the structural changes that are necessary, the ability to propose to the people precise and intellectually acceptable objectives in a given order of priority, and the strength to gain for these objectives the voluntary support of the populace.

Emotional Slogans

But, our political leaders want to be all things to all men. They propose goals so vague and incoherent that the voters can never be sure of the relationship between what is said today and done tomorrow. Instead of

explaining in plain terms the problems they face or the policies they propose our politicians fall back on propaganda loaded with emotional slogans. So it was a part of the political campaign on nationalizing electricity in the Province of Quebec. So it is now when we are told that "we owe it to ourselves to have a steel industry"—as though it were simply a matter of pride and without any need to publish the studies on the subject. We may well wonder if we are not being led down the garden path.

Democratic progress requires the ready availability of true and complete information. In this way people can objectively evaluate the Government's policies. To act otherwise is to give way to despotic secrecy. Yet, despite this fact, in many areas it is extremely difficult—if not impossible—for the people to make well-informed political judgments. For example: What means did the people have to evaluate the cost and advantages of the World Exposition in 1967, including the choice of the site, before irreversible decisions had been taken?

Opposition Blamed

The Opposition parties must accept their share of the responsibility for keeping the public so little and so badly informed. The Opposition is supposed to force the Government to define their policies and to furnish the public with all relevant information. The Opposition is supposed to proclaim the true problems of the people, for it is the Conscience of the Government. Whole sections of society could be completely ignored if the Opposition prostitutes its function for the sake of short term political advantage.

At the same time, however, the present state of our parliamentary mechanism is such that the Opposition, even when it is vigilant, is virtually helpless in the face of the resources available to the Government. The system must be reformed to give the Opposition, at state expense, the tools which are necessary for it to fulfil its important and true role.

I—Other Problems

In the foregoing sections, we have briefly set out eight problems which appear to us to be of prime importance today. There are, however, a great many other difficulties which require immediate and popular attention.

Thus, there are problems—unrecognized in many areas—of improving the physical environment in rural and urban centres. Public hygiene is still in an elementary stage; the degree of air and water pollution is almost disastrous.

In a great many provincial ministries and municipal governments, public administration is still makeshift and rudimentary if not in fact completely lawless.

Planning—particularly, state planning—is widely talked about. The central government and the provinces give every appearance of working resolutely in this direction. But in practice, we must recognize the great difficulty and little success that these governments are having in the co-ordination of their own activities and in their own budgeting, which after all are the first steps necessary to any organized planning. With so much talking and so little doing, it is only fair to ask if all this "planning" will ever produce anything other than inter-governmental and inter-departmental disputes, if it will ever contribute to the increase of anything but confusion.

Transportation and communication is one of the areas in which planning is particularly needed. Yet, we dare political leaders to define their plans for the development and co-ordination of the various means of transportation—highways, airways, railways and seaways—in Canada.

Aid to under-developed countries has been the subject of many declarations by political figures but Canada's contribution in this domain is still far below what our country could easily afford. The comments we have made about the distribution of wealth in Canada are equally applicable to the distribution of wealth and income throughout the world.

Secrecy Scored

As regards national defence, there are two points that seem to require urgent attention. First, that our Government seems incapable of defining a clear and coherent national defence policy is alarming. Second, the lack of information about defence matters released to the public is very worrying and could prove to be a serious setback to democracy in our country. The excuse of "state secret", so often a cloak for administrative ineptitude and confusion, can also hide base servility.

In international trade, we must gradually but resolutely work toward free exchange. In this connection, the way in which Canada has been trying to get around her international commitments is a cause for real concern. For examples one need only think of our system of quotas on the importation of Japanese textiles or of our policy of subsidizing the exportation of automobile parts.

Should the need for a higher level of public morality be added to this list? Examples of public corruption are too numerous and too well-known to be listed here, yet it is essential to the proper functioning of democracy that each citizen be convinced that honest government is attainable.

III—NATIONALISM

Face to face with these problems, we choose the free flow of economic and cultural life. We reject the idea of a "national state" as obsolete.

The presence within a state of many ethnic groups poses problems of speech and culture which must be dealt with in their proper place. Let there be no doubt that we are against the discrimination practised by those who would have the English language as the only means of communication. But that is not to say that language should be a standard governing all politics. The future of a language depends upon the dynamism of those who speak it.

Blind Spot

To use nationalism as a yardstick for deciding policies and priorities is both sterile and retrograde. Overflowing nationalism distorts one's vision of reality, prevents one from seeing problems in their true perspective, falsifies solutions and constitutes a classic diversionary tactic for politicians caught by facts.

Our comments in this regard apply equally to Canadian nationalism or French Canadian nationalism. Whether it be the Hon. Walter Gordon's first budget in June, 1963, or the rulings of the Broadcast Governors on Canadian content, or the intolerance current among "white Anglo-Saxon Protestants," or the present notion of a "State of Quebec" as the economic salvation of French Canada, it is always the same problem. We are not any more impressed by the cries in some English circles when American

financiers buy Canadian enterprises, than we are by the adoption of the Province of Quebec of economic policies based upon the slogan "*maitres chez nous*."

Separatism in Quebec appears to us not only as a waste of time but as a step backwards. Separatist nationalism would deliver but a purely juridical or formal sovereignty. The problem of real independence would remain untouched.

Our view of nationalism is not at the present time shared by many of the middle class elite. But, then again, nationalistic policies in Canada or in Quebec are generally advantageous to the middle class though they run counter to the interests of the majority of the population in general, of the economically weak in particular.

IV—THE CONSTITUTION

The derangement resulting from nationalism is particularly revealed today by the exaggerated importance given by our leading citizens to constitutional problems.

Constitutional problems in Canada are far from being so serious or so important as some would have us believe. The obstacles to economic progress, to full employment, to an equitable welfare scheme, or even to the development of French culture in Canada, are not principally the result of the Canadian Constitution. The restraints are not juridical but social and economic in nature. It is an exaggerated conception of the power of the written word that believes that these restraints will be wiped away as a result of mere constitutional change, whatever its magnitude. The so-called building of a new constitutional structure is as futile as a huge game of blocks and the effort devoted to the present time to debating such a reform takes up a great deal of energy that could be profitably spent in solving much more urgent and more fundamental problems in our society.

Create Dangers

The real constitutional debate—if it should every take place—must be removed from the emotional context in which it is at present enmeshed. The language being used by a great many political figures and commentators is clearly alarmist. The prophets of a "last chance" and the makers of ultimatums risk creating the dangers they profess to fear. Grand declarations about ending Confederation betray in those who make them a narrow and myopic view of the nature of our political institutions.

V—CANADA

We refuse to let ourselves be locked into a constitutional frame smaller than Canada. Our reasons are of two kinds.

First, there is the juridical and geographical fact called Canada. We do not attach to its existence any sacred or eternal meaning, but it is an historical fact. To take it apart would require an enormous expenditure of energy and gain no proven advantage. It would be to run away from the real and important tasks that lie ahead. To want to integrate it into another geographical entity would also be, it seems to us, a futile task at the present time, even though such a development might appear in principle to conform to the natural course of the world's evolution. More important at the present time than any question of juridical boundaries is the opening of the culture frontiers of Canadian society.

In fact—and this is our second reason—the most valid trends today are toward more enlightened humanism, toward various forms of political, social and economic universalism. Canada is a reproduction on a smaller and simpler scale of this universal phenomenon. The challenge is for a number of ethnic groups to learn to live together. It is a modern challenge, meaningful and indicative of what can be expected from man in the days ahead. If Canadians cannot make a success of a country such as theirs, how can they contribute in any way to the elaboration of humanism, to the formulation of the international political structures of tomorrow? To confess one's inability to make Canadian Confederation work is, at this stage of history, to admit one's unworthiness to contribute to the universal order.

If this country is to work, federalism must be preserved and refined at all cost. Of course, a federal political system has some inconveniences. It tends to multiply the points of strain in the body politic—arguments about fiscal powers are an example. Such a system can also be inefficient—conflicts of jurisdiction have, at times, delayed in Canada the implementation of policies that were socially desirable.

But on the other hand, this form of constitution has great advantages for a country such as ours. The nature of the country, its geography, its ethnic diversity, the variety of its contrasting regional economies, the necessity in a democracy of bringing Government close to the people—these are all factors that militate in favour of the decentralization that federalism permits.

VI—REALISM IN POLITICS

The solution of the problems listed at the beginning of this manifesto and the realization in Canada of a true plurality are tasks that, on the political level, can bind our generation together.

The challenge presented to us consists in defining and implementing a policy with precise objectives, practicable and based on the universal attributes of man. To this end, there are certain conditions:

1. We must be more precise in our analysis of situations, more intellectually honest in debate and more realistic in decision.

2. We must descend from the euphoria of all-embracing ideologies and come to grips with actual problems. Planning, for instance, is largely a technical problem, but it is becoming an ideological pass-key. We must start to analyze reality and establish priorities in terms of the precise tasks to be accomplished.

Restraint Vital

3. Worthwhile political action requires a sense of responsibility. This has often been said to gain respect for political institutions from the people. But it must not be forgotten that these norms apply even more stringently to governors than to the governed. The political equilibrium of society is maintained by a delicate mechanism that can easily be fouled by irresponsible acts or declarations from public figures, leaders of industry, labour, ethnic groups, religious organizations and so on.

4. Democratic rule must be maintained at all costs. It is a matter which we will not compromise. The truly democratic traditions have few roots in Canada where Indians, Metis, Orientals, Doukhobors, Hutterites and dissidents of all kinds have been victimized one after the other by

the intolerance of the majority. Quebec itself is just emerging from past regimentation and authoritarianism. We will fight any action that tends to erode fundamental liberties and democratic institutions.

It is subject to these conditions that we wish to work for the good of the community.

LE DEVOIR'S POSITION ON QUEBEC AND CONFEDERATION

(Two editorials by CLAUDE RYAN appearing September 18th and 19th, 1964 in "Le Devoir" of Montreal presenting its fundamental position on Quebec and Confederation)

In Canada's present crisis, what is *Le Devoir's* fundamental position? . . .

There are for a French Canadian two ways of dealing with the Canadian problem.

One of them involves the identification of French Canada with Quebec and the examination of all problems in terms of the interests of Quebec. To this way of thinking, Quebec's interests are a first and foremost consideration. They must be advanced and defended and all other considerations must be considered as secondary. This is the gist of Mr. Levesque's thesis of "by itself, for itself", which he holds so dear.

From this point of view, the idea of things seen in the light of Canadian life as a whole seems a last resort. For Quebec to be alone and completely master of its own destiny, a break with the present homogeneous order of things would have to occur, a great weight would have to be lifted for this self-liberation to occur. Certain elements are still ready to accept the Canadian reality provided it in no way interferes with Quebec's progress and serves its interests. Others have already decided that the Canadian scheme of things can be sacrificed to Quebec's interests, that a system never faithfully put to the test in any way should be wound up as soon as possible.

Between these two latter opinions, there exists a difference of degree but not of kind. Both accept unquestioningly the idea of Quebec's primacy. They differ on matters of means and strategy. In the long run, these two points of view are destined to become one.

The second way of dealing with the Canadian problem consists of seeing the French-Canadian question in terms of the country as a whole that is to say by starting from a Canadian premise.

Within this premise there is room for a frank admission of the difficulties experienced by French Canadians in Confederation. There is also room for explicit recognition of the special position Quebec—insofar as it is the primary outlet for the French element in Canada—should occupy in the Canadian political organization.

But the viewpoint here remains Canadian. One accepts Canada not as a makeshift thing from which one must free oneself, but rather as a political reality that has real value and that one wants to improve. This way of seeing is not unitary but federalist in nature. For it, the federal system is the one that best fits our geographic, historical, economic and political circumstances. Without wanting to preserve this system at all costs, the man thinking this way repudiates the defeatist and sweeping interpretations proposed by certain people to cover the history of the last century.

This way of seeing things also takes into consideration the development that has taken place in Anglo-Canadian opinion during the last quarter century. Those who take this viewpoint believe it is possible and desirable to reform our federal system so that it will be efficient and acceptable for Canadians of both languages. They see this reform as the result of faithful conversations and agreements between the two groups. They'd like to achieve their objectives by way of objective dialogue rather than by means of the ultimatum. But they recognize, to begin with, that it is the Canadian order of things for which they are seeking a solution.

It is impossible to embrace both these viewpoints to a sweeping degree at one and the same time. A newspaper must choose one of them and defend it with courage and clarity. It should do this with a maximum of integrity and candour. It should give all points of view a reasonable chance for expression in its news pages. But it would betray its mission in avoiding a choice.

Between the two arguments set out yesterday, we choose the Canadian. It remains for us to say why and to set out certain details about our choice.

We choose the Canadian position for three principal reasons.

The first one involves the very tradition of *Le Devoir*. The paper under its first three editors was a great Canadian paper. Henri Bourassa never wanted to limit his horizons to the Province of Quebec. He considered all of Canada as his motherland, believing that everywhere in it was his home. Georges Pelletier also attached great importance to Canadian affairs. He loved to tackle the most complex questions—transport, for instance—with an objectivity and rigor which would have been impossible if he had bottled them up in a closed circle. The third editor Gerard Filion, was from a rural community, but from an early age he learned in a school operated by the Catholic Union of Farmers the necessity for co-operating with the rest of the country. . . .

The second reason for our choice is economic. It's enough to glance at the map of this country to see that Quebec and Canada have common roots in many respects. Quebec, in the immediate future, will have need of close ties with the rest of the country. If not it will become even more of a satellite of the United States or else the plaything of other powers that will be attracted by its resources. Our economy has two important characteristics. It needs outside markets for the sale of its products. It needs foreign capital for the development of its resources. Why should we say no to Canada today if we are forced to say yes to others tomorrow?

But our most important reasons for choosing Canada are political. On condition that Quebec enjoy all the autonomy it needs for the development of its own life and institutions, we believe that the maintenance of the Canadian tie offers precious advantages. The first of these advantages is surely the possibility of maintaining and developing French life in the rest of the country. "Le Devoir" has always maintained a policy of solidarity with French minorities elsewhere in Canada. Whatever might have been said about this subject over a considerable period of time, the present management of "Le Devoir" believes that we should continue to support our compatriots in other provinces. We refuse to agree with the prophets of doom who say, without ever having had close relations with those groups, that the French minorities in other provinces are destined for extinction.

The second advantage is less immediate but no less evident. Canada offers us a chance to build a new type of society—that is, a society the

political organization of which is suited to the development of different cultures without being rigidly or exclusively influenced by one. We are convinced that this kind of society can prove more suited to the development of fundamental freedoms than are societies designed almost wholly along the lines of a particular culture. In affirming this conviction, we are conscious of embracing an idea that is far from achieved in present-day Canada. But the difficulties and setbacks of the past are still not decisive enough to justify an abandonment pure and simple of the ideal that presided at the birth of Confederation.

A durable political society does not build itself up on the strength of impulses or vague desires but rather it must draw on rational ideas, a definite conception of man and life in society, an objective evaluation of reality. There is no evidence to prove that men drawing on different cultures are incapable of reaching a common understanding of one particular conception of political life. Agreement is certainly more difficult when several cultures are called on to exist side-by-side, but it is not for that reason purely and simply impossible.

All that being said, we must make three particular points.

We have often said "Canadian ideal". We haven't said dogma. It is possible we are mistaken. If such is the case, that fact will make itself clear to us in due time. Given the evidence, we won't attempt to stop the unfolding of history. But in the meantime the logic of action obliges us to fight frankly and firmly for the success of our idea.

In choosing the Canadian view of things, we have in no way opted for a stop-still policy. If this idea is to fulfil itself, it will require substantial changes in the constitution of our country and in the operation of our political institutions. It will be necessary to rethink our federal philosophy, to adjust its most basic mechanisms. It will be necessary to prevent repetition of past errors, to correct the injustices of yesterday, to plan new ways of working that will together bring to fruition the equality of cultures.

Finally, our choice in no way prevents the tackling, Quebec-style, of Quebec problems. In those areas of jurisdiction where it is and should remain, and even in some cases should become, sovereign, Quebec has the right to demand our prime allegiance. It will get it without any reservation. In the discussion of problems of education, social security, the development of our resources and of our economy, we will not act in the manner of "Canadians at large" who would want us to solve our problems on the basis of prefabricated standards rather than through a realistic examination of our situation and our resources. We will live and think in Quebec terms, without misplaced pride but also without false humility.

These tenets seems to us best suited to promote French Canada's real welfare. We readily accept the need for them to be criticized and brought into doubt. We will listen with respect to the objections of others involved in our discussion.

But, with our position clearly defined, everyone will know what to expect from *Le Devoir* and what he can demand of it.

XXII

Reports of Commissions and Committees

COMMITTEE ON CHRISTIAN FAITH

Following the instructions of the Nineteenth General Council, the Committee on Christian Faith presented its report on "Communist Faith and Christian Faith" to the Twenty-first General Council meeting at St. John's, Newfoundland, for its approval. During the year preceding General Council, the Rev. Professor D. D. Evans was asked to prepare the final report, taking into consideration the work of a study committee under the chairmanship of Dr. A. C. Forrest. The Board of Evangelism and Social Service printed 8,000 copies for the in-church market and Ryerson Press 2,000 for sales outside the church.

General Council also approved statements prepared on: "When You Present Your Child For Baptism"; "When You Present Yourself For Confirmation"; "When You Come to the Lord's Table."

The Committee also prepared Certificates of Baptism, Confirmation and Church Membership which were approved by the Executive of General Council and printed by the United Church Publishing House.

At the request of the Executive of General Council and after much consultation with medical and legal authorities, the Committee has prepared a brief statement on "Bodies Willed For Research" which sets forth the moral and legal aspects of this question.

Our Committee is now preparing a report on "The Authority of The Bible" arising from a memorial from Hamilton Conference; also a study of "The Eldership" as instructed by the 21st General Council.

REV. D. M. MATHERS,
Chairman.

REV. J. R. HORD,
Secretary.

THE JOINT COMMITTEE ON EVANGELISM IN THE RURAL CHURCH

The Joint Committee on Evangelism in the Rural Church held five meetings during 1964. They were all well attended and interest in the work of the Committee continued to be keen. The special interest of the Committee was directed toward:

(1) The support of a Regional Seminar organized by the five central Conferences and held at Orono, Ontario, April 14th to 16th. Speakers at the Seminar included Dr. E. G. Pleva of the University of Western Ontario, Dr. Ralph Kruger of the University of Waterloo, Rev. H. G. Lester, Superintendent of Missions of the Bay of Quinte Conference, Rev. John Davies, Chairman of the Hamilton Committee on The Village and Country Church and Dr. B. L. Oaten, formerly Director of the Five Oaks Christian Training Centre. Over 80 ministers and lay leaders were in attendance. Tapes of the addresses by Dr. Pleva, Dr. Kruger and Mr. Davies have been prepared and are available through the Distribution Services. Further Regional Seminars in other parts of the country are being planned for 1965 and 1966.

(2) The Committee has been responsible for initiating action looking forward to the establishment of a Canadian Interdenominational School for Rural Leaders. Interviews with representatives of other denominations

have been held and the matter is now under study by the Ecumenical Institute of Canada. We have been encouraged by the interest other denominations have shown in this project.

(3) In co-operation with The Board of Home Missions, the Committee has arranged for the following six ministers of The United Church of Canada to attend the Garrett Interdenominational School for Rural Leaders—Rev. W. N. Morgan, Alberta; Rev. N. W. Scott, Saskatchewan; Rev. Axel Rekken, Manitoba; Rev. B. W. Ball, Ontario; Rev. B. E. Long, Bay of Quinte; Rev. Gordon Ficko, Montreal and Ottawa. All of those attending have reported to the Committee and were highly appreciative of the course offered. The Committee also arranged in co-operation with the Board of Home Missions, the Board of Evangelism and Social Service and the Board of Colleges and Secondary Schools and the Maritime Conference for Rev. David Barwise and Rev. Warren Bruleigh to attend the summer course on the Antigonish Movement at the Coady International Institute. This opportunity was much appreciated by the men concerned.

(4) The Committee is of the opinion that the Agricultural Rehabilitation and Development Act (ARDA) of the Federal Government is a most significant piece of legislation making possible major improvements in the economic and cultural position of rural people. The Committee has met with a senior official of the department responsible for administering the Act, Mr. C. R. Hodges. Presbytery Committees on the Rural Church have been encouraged to become related in some significant way to the local ARDA organization.

(5) The Committee is continuing to seek opportunities to present the importance of the rural ministry to students at our theological colleges.

(6) The Rural Life Bulletin and Order of Service was prepared in 1964 by members of the Committee. This was circulated with the Missionary and Maintenance Bulletins.

(7) There were no new publications by the Committee in 1964 but two studies by Dr. V. W. Larsen of the University of Saskatchewan—A Venture in Church Co-operation and A Minister and the Church—have been added to materials available through the Distribution Services.

(8) A copy of the Bibliography prepared by the Committee is included in the Book List.

REV. E. G. KNOWLES,
Chairman.

REV. HAROLD M. BAILEY,
Secretary.

COMMITTEE ON COMMUNICATIONS

The Communications Committee continue to adventure with Evangelism through the Mass Media . . . in 1964 with the printed message in *Maclean's*, on radio with the controversial Freberg Spots and on Television with "On the Spot." After careful consideration the Christmas Billboard promotion was suspended, since others have taken up the project.

The Freberg Spot announcements were tested in depth in Toronto in July, and independent commercial research reported that the non-church-going public for whom they were intended, heard them, liked them, and reacted to them. They caught the attention of the mass media, and received nation-wide coverage in the press, on radio and on television. While some conservative elements within the Church were not too happy about this light hearted, but sharp approach to soul stimulation . . . it can be reported that the people heard them gladly. The first promotion

was in co-operation with a similar committee of the Anglican Church and it is planned to use these spots across Canada in 1965.

Six advertisements were run in *Maclean's* Magazine and in *Le Magazin Maclean*. Response from the French advertising continued high, in a ratio of more than five to one, as compared with response to the English advertising. A polling of the Conference and Presbytery Presidents, Chairmen and Secretaries seems to indicate this type of advertising should continue. . . . The Committee has intent, message and format under review at the present time.

"On the Spot," a half hour late-night television question and answer programme was produced at the Lakehead in late November. The programme ran Monday through Friday, with a live in-studio audience of about twenty persons each night, three telephone lines brought in from fifty to sixty-five questions nightly. Unrehearsed, the Missioner answered the questions people asked. Write-in and telephone questions not answered were answered by mail. It was seen as far away as Marathon, Longlac and Englehart. It is impossible without strong Presbytery organization and promotion. This mission was an outstanding success. The Presbytery Committee said, "If you return to any area with the programme we want to be first." The station manager said, "When you first broached the idea, I had strong reservations . . . come back any time!"

A new undertaking in 1965 will be a Special Easter Television programme with folk singers Oscar Brand and the Travellers . . . again Experimental Evangelism.

Members of the Committee include: Mr. Bruce Marsh of C.B.C.; Mr. Arthur Brydon of the *Globe and Mail*; Miss Beatrice Wilson of the Board of Women and the Rev. Ray Hord, Secretary of the Board of Evangelism and Social Service. The Rev. Keith Woollard of Information and Stewardship, Broadcasting Division and Mr. Norman Vale of Information and Stewardship, Press and Public Relations, who are also members of the Committee emphasize our close co-operation with that Board. Rev. Des McCalmont of Information and Stewardship, Broadcasting Division, is called in as T.V. consultant.

REV. R. H. N. DAVIDSON,
Chairman.

REV. H. N. BURGESS,
Secretary.

COMMITTEE ON THE CHURCH AND INTERNATIONAL AFFAIRS

The main event of the past year was the presentation of our Committee's report to the Twenty-first General Council meeting at St. John's, Newfoundland, which was approved and printed under separate cover with the title, *Between Two Worlds*. Ten thousand copies of this report were printed and are now being sold throughout the church and among community leaders who are concerned in international affairs.

Meetings

During the past biennium the Committee has met monthly except for the month of December, July and August. Some 35 delegates have attended the Annual Churchmen's Seminar in Ottawa, sponsored by the Canadian Council of Churches, and 4 delegates attended the Churchmen's Seminar in Washington, sponsored by the National Council of Churches Committee on International Affairs.

Guest Speakers

More recent speakers have been: Professor George Doxey, "The Problems of the New Africa"; Rev. Floyd Honey, "Visit to the Far East"; Mr. E. B. Jolliffe, "Some Implications of the U.S. Election For Canada"; Rev. Roy Webster, "Report on Trip to Angola"; Dr. John E. F. Hastings, "Some Observations on Latin America".

Special Committees

General Council requested this Committee to co-operate with the Board of World Mission in a special study of the Angola Situation and also the Church's statements on War and Peace.

During the past year Rev. J. R. Hord became Secretary and Very Rev. J. R. Mutchmor, Research Secretary.

The Chairman of this Committee is appointed by the General Council or its Executive. The members are appointed by the Board of Evangelism and Social Service.

MR. HARRY C. SMITH,
Chairman.

REV. J. R. HORD,
Secretary.

CHAPLAINCY LITERATURE COMMITTEE

In the late Fall of 1968 the Chaplaincy Literature Committee, with representatives from the Board of Evangelism and Social Service and Home Missions, was authorized to prepare and promote literature for the use of chaplains and hospital visitors.

The Chaplain's Manual was the first effort of this Committee. This loose-leaf manual, edited by J. I. MacKay, contains some 22 articles. There are also an introduction, a biography of the writers and a bibliography together with an outline of courses available for chaplains and hospital visitors. From time to time further articles may be added. The *Manual* was distributed free of charge to all chaplains and hospital visitors; secretaries of both Boards of Evangelism and Social Service and Home Missions; the superintendents of the Board of Home Missions; the principals of Theological Colleges; and conveners of Presbytery Home Mission Committees. The balance of the 500 printed were made available for general distribution at 75c. each. Production costs and sales were shared on a 50-50 basis by the two Boards concerned.

The Chaplain's Quarterly—Approval was given to the production of a four-page *Chaplain's Quarterly* for the use of patients, with Dr. J. I. MacKay editor, at an approximate cost of \$2,000 annually for 20,000 copies to be shared equally by the two Boards.

The Chaplain's Quarterly may be ordered from Distribution Services, 85 St. Clair Ave. East, or the Regional Depots, for 2c. a copy or 50 copies for 75c. The return from sales of the *Chaplain's Quarterly* in 1964 amounted to \$483.

The opening statement in each *Quarterly* summarizes its purpose—"*The Chaplain's Quarterly* is issued by The United Church of Canada to bring the message of the Christian Gospel to those who are confined to hospital, and to provide for them a little reading, which we hope will be of interest."

While there have been many favourable comments as well as some criticism, the production of the *Chaplain's Quarterly* is still in an experimental stage.

REV. A. E. MACKENZIE,
Chairman.

MISS ESTHER HIGHFIELD,
Secretary.

MINISTRY IN REFORM INSTITUTIONS AND REHABILITATION WORK

REV. GORDON K. STEWART

The Department continues in co-operation with other denominations to have responsibility for the operation of two small reform institutions in the Maritimes, one for girls at Truro and one for women at Moncton. Reports of these institutions appear elsewhere. In Winnipeg pioneer work is being done under the joint auspices of the Board of Evangelism and Social Service and the Board of Home Missions in two centres for the rehabilitation of men who have served terms of imprisonment. A report on this work is also to be found in the section dealing with Homes and Institutions. Most of the work of the department in relation to imprisoned persons, however, is in the area of Visiting Chaplaincy.

A few United Church ministers serve as full-time prison chaplains on the payroll of the federal or provincial governments responsible for the prisons which they serve. The Rev. Joseph Wiznuk is chaplain at Stoney Mountain Penitentiary, Manitoba. The Rev. M. J. MacLeod is chaplain at the Ontario Training School for Boys in Guelph as well as serving Trinity United Church in that city. The Rev. B. F. H. Cooke gives part-time chaplaincy service at the Mimico Clinic, near Toronto. The Rev. M. R. Binstead visits at Monteith Industrial Farm. All these are government appointees. In addition, the Evangelism and Social Service Department pays for part-time chaplaincy work done by the Rev. G. W. Wright at Burwash Industrial Farm, the Rev. Ross E. Readhead at Ontario Reformation in Guelph and the Rev. Robert J. Gay at Spy Hill Gaol, Calgary, Alberta. The Rev. J. A. H. Hodgson, police court chaplain under the Home Missions Board, does regular visitation work in the Don Gaol, Toronto, while Miss Etta Hart, Deaconess of the Fred Victor Mission visits in the Mercer Reformatory, Toronto.

A change has taken place in the pattern by which persons confined in city and country gaols in Ontario are reported to the denominations with which they claim affiliation. In the past such cases have been reported by the prison governor concerned to the denominational headquarters. Unfortunately under these arrangements names of such persons usually came to local clergy through this department too late for effective action to be taken. Governors of prisons are now instructed to send names of prisoners directly to local volunteer visiting chaplains named by the various denominations and the Department of Evangelism and Social Service is in course of setting up the administrative mechanics to cover these new arrangements. This will impose a very considerable burden of work upon the staff of the department as we are required to see that an appointment is made of a visiting chaplain for each gaol in the province and that reports of actions taken relative to persons reported to the chaplain are forwarded regularly to us. We are hopeful, however, of a much more effective service being rendered and that out of the experience may come parallel experiment in other provinces.

In co-operation with the Board of Publication the department continues to supply chaplains with religious literature for use in their work.

LITERATURE

A major concern of the Board of Evangelism and Social Service continues to be production of Literature.

New productions in 1964 include:

A NEW DAWN IN CANADA? By Claude de Mestral, Lenten Booklet for 1965.

THE COMMUNIST FAITH AND THE CHRISTIAN FAITH, By Donald D. Evans. A Report of the Committee on Christian Faith, given general approval by the Twenty-first General Council of The United Church of Canada.

BETWEEN TWO WORLDS—Report of the Committee on the Church and International Affairs, 1964 to the Twenty-first General Council of The United Church of Canada.

The following pamphlets:

A NEW BLUEPRINT FOR EVANGELISM.

TO DRINK OR NOT TO DRINK, By Ann Landers.

WHO ME? AN EVANGELIST!

THE GOOD SAMARITAN RIDES AGAIN? By Rev. I. G. Perkins.

Literature Sales amounted to \$34,095.76 as compared with 1963 sales of \$32,838.26.

The Literature Depots in Newfoundland, Nova Scotia, Manitoba, Saskatchewan, Alberta and British Columbia continue to distribute our materials.

Nine thousand five hundred copies of the 1965 Annual Report, "LISTEN TO THE WORLD," will be printed and available at 50c. per copy.

Minutes of the Fortieth Annual Meeting

FIRST DAY—FIRST SESSION

The Board of Evangelism and Social Service met in the Board Room of The United Church House, 85 St. Clair Avenue East, Toronto, on Tuesday, February 16th, 1965, at 9:00 a.m. The Chairman, Rev. Arthur E. Kewley presided and conducted the devotional period.

Welcome

The Chairman welcomed Board Members to the Annual Meeting.

Present

Rev. Arthur E. Kewley, Rev. J. R. Hord, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. Stewart Crysedale, Rev. Gordon K. Stewart, Rev. W. E. Mullen, Rev. Frank Morgan, Mr. Harry Coote Smith, Mr. William Powell, Rev. Maurice E. Nerny, Rev. Donald F. Hoddinott, Mrs. Norah Fox, Rev. A. J. Barrett, Mr. F. R. MacKinnon, Dr. W. Lloyd-Smith, Rev. J. B. Spencely, Rev. Harry Martin, Rev. B. K. Cronk, Rev. A. H. Daynard, Rev. Ross B. Hamilton, Rev. A. G. S. Edworthy, Rev. Arthur J. Griffin, Rev. A. J. Cooper, Miss Beatrice Wilson, Mrs. Ryrie Smith, Miss Robena Morris.

Regrets

Right Rev. E. M. Howse, Mrs. A. L. Caldwell.

Corresponding Members

Voted, That the following be made Corresponding Members: Rev. A. G. A. McCurdy, Rev. James Semple, Rev. John Hunter, Mr. Norman Vale.

Welcome to New Members

The Chairman welcome the new members to the Annual Meeting.

Agenda

On motion, the mimeographed Agenda, with some amendments, was adopted.

Minutes of the Executive

Voted, That the minutes of the Executive meetings be printed in booklet form, including the minutes of the Interim Executive meeting on Monday, February 15th, 1965, which were distributed for information.

Sessional Committees

Voted, That the Sessional Committees be as follows:

ADMINISTRATION—Mr. Harry Coote Smith (Chairman), Rev. J. R. Hord, Rev. Arthur E. Kewley, Rev. Gordon K. Stewart, Miss Beatrice Wilson.

EVANGELISM—Rev. A. G. S. Edworthy (Chairman), Rev. Maurice Nerny, Rev. Robert S. Christie, Rev. J. B. Spencely, Rev. D. F. Hoddinott, Rev. A. J. Barrett, Rev. Ross B. Hamilton, Rev. A. J. Cooper, Rev. John Hunter (Corresponding).

MORAL ISSUES—Rev. B. K. Cronk (Chairman), Rev. W. E. Mullen, Rev. G. B. Mather, Rev. A. J. Griffin, Rev. A. H. Daynard, Mr. William Powell; and Mr. Norman Vale and Rev. A. G. A. McCurdy (Corresponding).

HUMAN RELATIONS AND ECONOMIC AFFAIRS—Rev. Harry Martin (Chairman), Rev. Frank Morgan, Miss Robena Morris, Rev. Stewart Crysdale, Mr. F. R. MacKinnon, Mrs. Norah Fox, Mrs. Ryrie Smith, Dr. W. Lloyd-Smith, Rev. James Sample (Corresponding).

References to Sessional Committees

The Secretary reported that the Executive had referred the article on "The Church's Ministry of Healing" by Dr. Mervyn Dickinson, to the Sessional Committee on Evangelism; and Mr. Ronald Haggart's article on "Poverty" to the Sessional Committee on Moral Issues.

Voted, That these two references be accepted by the Committee.

General Council References

The Secretary referred to three reference from the General Council which were acted on by the Interim Executive.

Deadline for New Business

The Secretary referred to the item in the Interim Executive minutes re this matter.

On motion the minute was adopted as follows:

"Voted, That no new business be presented after noon on the second last day of the Annual Meeting and that in regard to any correspondence or resolution(s) received during the Board sessions, that such item(s) be considered only by unanimous consent."

Dr. Lesslie Newbigin

Rev. J. R. Hord introduced Dr. Lesslie Newbigin, General Secretary and Director of the World Mission and Evangelism of the World Council of Churches, Geneva, Switzerland, who spoke to the Board on the more genuine ministry of the Church to the world required in our day.

Vote of Thanks

The Chairman thanked Dr. Newbigin for his enlightening address.

Chairman's Address

Rev. Arthur E. Kewley addressed the Board on the subject, "Listening to Ourselves."

The Secretary thanked the Chairman for his address, and expressed regret that it would not be possible for him to continue as Chairman of the Board after May 15th, 1965, due to his move to St. John's, Newfoundland.

Secretary's Report

Rev. J. R. Hord presented his Annual Report. (See page 10.)

Discussion followed.

The Chairman thanked the Secretary for an excellent report.

Adjournment

The Board adjourned at 11:30 a.m., to meet in Sessional Committees. The Chairman pronounced the benediction.

FIRST DAY — SECOND SESSION

The Board resumed session at 1:45 p.m. The Chairman conducted the devotional period.

Minutes

The minutes of the first session were taken as read.

Associate Secretary's Report

Rev. Robert S. Christie presented his Annual Report. (See page 14.)

The Chairman thanked Mr. Christie for his report.

Pastoral Counselling

Rev. W. E. Mullen and Rev. A. J. Griffin reported briefly on their counselling and rehabilitation work.

Assistant Secretary's Report

Rev. G. B. Mather presented his Annual Report. (See page 19.)

The Chairman thanked Mr. Mather for his report. Discussion followed.

Resolutions

Resolutions on "Abolition of the Death Penalty"; and "Automation and Labour Relations" were presented, and adopted as amended. (See Centre Spread.)

Adjournment

The meeting adjourned at 4:00 p.m., to meet in Sessional Committees. The Chairman pronounced the benediction.

FIRST DAY — THIRD SESSION

The Board resumed session at Casa Loma, Toronto, at 6:30 p.m., for its Annual Dinner. The Chairman presided. The Very Rev. James R. Mutchmor said Grace.

Welcome

The Chairman welcomed Board Members and Guests to the Annual Board Dinner and introduced the head table and special guests.

Moderator's Message

In the absence of the Moderator, the Right Rev. E. M. Howse, the Very Rev. James R. Mutchmor read his address. (See page 1.)

Message of Greetings

The Rev. Father J. T. Shea, Director, Social Action Department, Canadian Catholic Conference, Ottawa, brought Greetings.

Musical Entertainment

The Chairman welcomed and introduced Miss Portia White, renowned soprano soloist who recently sang for the Queen in Charlottetown, P.E.I., at the opening of the Confederation Building. Miss White beautifully rendered four solos and thanks was expressed by the Chairman.

Dr. J. Archie Hargraves

The Chairman introduced and welcomed Dr. J. Archie Hargraves, Director of Mission Development of the Urban Training Centre for Christian Mission, Chicago, Illinois, who spoke to the Board on "Give the Church More Go." (See page 43.)

Vote of Thanks

Rev. Robert S. Christie thanked Dr. Hargraves for his stimulating address and for the challenge presented.

Announcements

Rev. J. R. Hord made several announcements for the following day.

Adjournment

The meeting adjourned at 9:30 p.m. Rev. G. B. Mather pronounced the benediction.

SECOND DAY — FOURTH SESSION

The Board resumed session at 9:15 a.m., on Wednesday, February 17th, 1965. The Chairman presided. Rev. A. G. A. McCurdy conducted the devotional period.

Minutes

The minutes of the second and third sessions were taken as read.

Assistant Secretary

Rev. Stewart Crysedale presented his Annual Report to the Board. At the conclusion of his report, Mr. Crysedale called on Rev. John M. Metson to speak about his special ministry to those persons not being reached by the Church, which is under the auspices of Rosedale United Church, Toronto. Due to lack of time, it was no possible to discuss this work.

Corresponding Member

Rev. G. B. Mather introduced Rev. Wilton Fraser of Winnipeg, the Evangelism and Social Service convener for Winnipeg presbytery, who was attending the Board meeting at his own expense.

Voted, That Mr. Fraser be made a Corresponding Member.

Assistant Secretary

Rev. Gordon K. Stewart presented his Annual Report to the Board. The Chairman thanked the Assistant Secretaries for their excellent Annual Reports. (See page 27.)

Dr. J. Archie Hargraves

The Chairman welcomed Dr. Hargraves who spoke about his work at the Urban Training Centre for Christian Mission, Chicago.

Dr. Hargraves set forth the programme of specialized training given to enrolled ministers and laymen. At the conclusion of his address he invited the United Church to participate in this training programme. Rev. J. R. Hord expressed the opinion that the United Church should consider establishing a comparable programme for ministers in Canada.

Vote of Thanks

Rev. J. R. Hord thanked Dr. Hargraves for his stirring address.

Rev. Gordon Winch

Rev. Gordon Winch, Director of the United Church Centre for Alcohol Information, Toronto, spoke to the Board on his work among alcoholics. (See page 119.)

The Chairman thanked Mr. Winch for his presentation.

Rev. R. H. N. Davidson

The Chairman welcomed Rev. R. H. N. Davidson, Chairman of the Committee on Communications, who reported briefly on the work of the Committee. He referred especially to the Freberg spots which the Board had authorized at its last Annual Meeting, and the criticism received in the *Observer*.

Due to the lack of time, it was not possible to show the film re "On the Spot" TV programme, scheduled at this time. It was agreed to have it presented at the conclusion of the evening session.

Adjournment

The meeting adjourned at 11:40 a.m., to attend the United Church House Mid-Week Prayer Service, conducted by the Rev. A. J. Griffin. The Chairman pronounced the benediction.

SECOND DAY – FIFTH SESSION

The Board resumed session at 1:30 p.m. The Chairman presided and conducted devotions.

Minutes

The minutes of the fourth session were taken as read.

Dr. Albert Rose

The Chairman welcomed and the Rev. Stewart Crysedale introduced Dr. Albert Rose, Professor of Social Work, University of Toronto. Dr. Rose spoke to the Board on "The Persistence of Poverty in the Affluent Society." (See page 136.)

Discussion followed.

Vote of Thanks

The Chairman thanked Dr. Rose for his informative address.

A National Project of Evangelism

The Chairman welcomed Rev. John Leng, Executive Co-ordinator of the new Division of Congregational Life and Work. Dr. Leng spoke about the Division and its relationship to Planning Fellowships and the divisional approach in a new concept of Evangelism. He stated that the other Boards under the new Division (Christian Education, Board of Men and Board of Women), have promised their support to the whole National Project of Evangelism and Social Action, of which the Planning Fellowships are a part. Dr. Leng stated Planning Fellowships will require careful preparation and skill in organization.

Discussion followed in which many views and opinions were expressed. Rev. B. K. Cronk stated that he preferred to have the Fellowships called "Planning and Development Fellowships."

Rev. J. R. Hord referred to the materials available and the Preparatory Papers Nos. 1, 2 and 3, to be used as guides in preparing for Planning Fellowships. He stated further that at the present time our Board is expected to assume the expenses of the Conference Planning Fellowships on behalf of the Division. It was estimated that the cost for each Planning Fellowship would be approximately as follows:

(1) *Conference Planning Fellowships*

\$25.00 per delegate (approx. 100 delegates)	\$2,500.00
Honorarium for speaker (a devotional leader knowledgeable in the training programme)	200.00
For production of the play	100.00
Further financial support might be sought from Conference and Presbytery funds.	

(2) *Training Programme*—estimated 4,000.00

Representatives from each Conference from British Columbia to Newfoundland reported on preparations being made or in progress for these Conference Planning Fellowships, and the revised dates and places were noted for a 50,000 copies reprint of the folder, "Can We Make the Church Relevant?"

Drama—"Coffee House"

Rev. Stewart Crysdale reported that the play, in revised form, would be mimeographed this week and mailed to members of the cast.

Release Dates

It was reported that the release dates for the book, *Why the Sea Is Boiling Hot*, March 1st, and the Survey and the Play would be April 1st.

Vote of Thanks

The Secretary expressed appreciation to Dr. Leng for his wise, firm and responsible leadership in the new Division and assured him of the support of the Secretaries.

Adjournment

The meeting adjourned at 3:45 p.m., to meet in Sessional Committees. The Chairman pronounced the benediction.

SECOND DAY — SIXTH SESSION

The Board resumed session at 7:15 p.m. The Chairman presided and conducted the devotional period.

Minutes

The minutes of the fifth session were taken as read.

Rev. David Summers

Rev. Stewart Crysdale introduced Dr. David Summers, Executive Director of the Religion Labour Council of Canada.

Dr. Summers reported on the three Institutes on Church and Industry held in Halifax, Toronto and Vancouver, which give men in the ministry an opportunity to learn more about what is happening in our society. He outlined the programme of these Institutes.

Discussion followed.

The Chairman thanked Dr. Summers for his presentation.

Monseigneur Raymond Lavoie

Rev. Gordon Stewart introduced in French Monseigneur Raymond Lavoie, Assistant to the Director of the Good Mission, Quebec Diocese, Quebec, who substituted for Rev. Abbé Doyon, who was ill.

Monseigneur Lavoie addressed the Board on the pastoral work in the diocese of Quebec. Discussion followed.

Vote of Thanks

Rev. Maurice Nerny thanked the speaker in French for his address.

"On the Spot" TV Programme

Rev. Harold Burgess showed the film of the "On the Spot" TV programme, on which he appeared recently in Port Arthur and Fort William.

Adjournment

The meeting adjourned at 9:30 p.m. Rev. Maurice Nerny pronounced the benediction.

THIRD DAY – SEVENTH SESSION

The Board resumed session at 9:00 a.m. The Chairman presided. Rev. James Semple conducted the devotional period.

Minutes

The minutes of the Sixth session were taken as read.

Chairman, Committee on Human Relations

Voted, That in the temporary absence of Rev. Harry Martin, Mr. F. R. MacKinnon be acting Chairman of the Sessional Committee on Human Relations and Economic Affairs.

Homes and Institutions

(1) Rev. J. R. Hord introduced the subject of our work in Homes and Institutions under the general direction of the Board, following which he introduced Mr. Ted Clarke, a staff member of Boys Village, Toronto, who gave a brief outline of plans for the development of Boys Village. He referred to the three aspects of their programme, namely, the residence programme, day school, and out-patients. He reported on the new residence on Sheppard Avenue, with capacity to serve from 30 to 40 children and thanked the Board for their financial assistance.

(2) Rev. Stewart Crysdale reported on the work at the Earls court Children's Home, Toronto, and the United Church's part in this community undertaking of caring for children from broken homes.

(3) The Chairman welcomed and introduced Mrs. L. H. Doering, Director of the Victor Home for Girls, Toronto, who outlined the work at the Victor Home for Girls, which provides accommodation for 27 unmarried mothers. Mrs. Doering emphasized the present urgent need for this type of work, and referred to the medical care and educational opportunities provided for the girls and the special counselling service available to residents and parents.

(4) Mr. F. R. MacKinnon referred to the work for unmarried mothers in the Maritimes and Rev. D. F. Hoddinott spoke about the two penal institutions, the Interprovincial Home for Women in Moncton, N.B., and the Maritime Home for Girls, Truro, N.S.

(5) Rev. A. J. Barrett reported on the Agnes Pratt Home in St. John's, Newfoundland, where a nursing unit is much needed.

(6) The rehabilitation work at the Lodges for Alcoholics in Edmonton and Calgary was reported on by Rev. R. S. Christie; and at Bold Park Lodge, Hamilton, by Rev. B. K. Cronk.

(7) Rev. Ross Hamilton stated that the Senior Citizens Housing project in Winnipeg was progressing favourably and that the Church Home for Girls and the rehabilitation work at 549 Burrows Avenue and 553 Pritchard Avenue, Winnipeg, was operating satisfactorily.

(8) Rev. Gordon Stewart referred to the work on behalf of Senior Citizens in the Maritime and Montreal areas.

Vote of Thanks

The Chairman thanked Mrs. Doering, Mr. Clarke and members of the Board for their contribution and discussion of this phase of the Board's work.

Administration Committee

Mr. Harry Coote Smith presented the Report of the Committee on Administration. (See Centre Spread.)

Items 1-8 adopted.

Evangelism

Rev. A. G. S. Edworthy presented the Report of the Sessional Committee on Evangelism. (See Centre Spread.)

Item 1—adopted as amended.

Item 2—referred back to the Committee.

Moral Issues

Rev. W. E. Mullen presented the report of the Sessional Committee on Moral Issues. (See Centre Spread.)

Item 1—referred back to the Committee.

Human Relations and Economic Affairs

Mr. F. R. MacKinnon presented the report of the Sessional Committee on Human Relations. (See Centre Spread.)

Item 1—adopted as amended.

Items 2-3—adopted.

Items 4 and 5—adopted as amended.

Adjournment

The meeting adjourned at 12:15 p.m. The Chairman pronounced the benediction.

THIRD DAY – EIGHTH SESSION

The Board resumed session at 1:45 p.m. The Chairman presided and conducted the devotional period.

Minutes

The minutes of the seventh session were taken as read.

Sympathy

On learning of the death of the Rev. Wesley Hunnisett, for many years Superintendent of the Fred Victor Mission, Toronto, the Board recorded its sympathy to Mrs. Hunnisett and members of the family, and expressed appreciation of his outstanding leadership in caring for unemployed men at the Mission and latterly in taking responsibility for the erection of a Home for Senior Citizens adjacent to the Mission.

Gaol Chaplaincy

Rev. Gordon K. Stewart reported on consultation and co-operation with the government in the establishing of a plan for gaol chaplaincy visitation; also the appointment of voluntary chaplains to visit 44 gaols in the Province of Ontario. (See page 214 for fuller report.)

Mr. Stewart referred to the recommendations of the Interim Executive being considered by the Administration Committee, namely, the temporary appointment of someone to take charge of this expanding work. He further stated that plans are in progress for a Conference re Gaol Chaplaincy.

National Survey

Rev. Stewart Crysdale reported on the completion of the popular summary report and requested members of the Board to read same and submit suggestions and criticism to him within the next week or ten days. He stated that this report would be completed by March 6th and in printed form by April 1st, for study preliminary to the Conference Planning Fellowships next summer.

Voted, That this Board authorize the printing of the Survey "Beliefs and Social Attitudes in Changing Canada", after revision based on comments to be received by February 27th from members of the Board and the Evangelism Resource Committee.

Evangelism

Rev. Aubrey Edworthy continued the presentation of the Report of the Sessional Committee on Evangelism.

Item 2—adopted as amended.

Item 3—referred back to the Committee.

Administration

Mr. Harry Coote Smith continued the presentation of the report of the Sessional Committee on Administration.

Items 9-12—adopted.

Items 13 and 14—adopted as amended.

Items 15-31—adopted.

Item 32—adopted as amended.

Items 33 and 37—adopted

Adjournment

The meeting adjourned at 4:45 p.m. The Chairman pronounced the benediction.

THIRD DAY—NINTH SESSION

The Board resumed session at 6:30 p.m., for Dinner at the Prince Arthur House, 77 Lowther Avenue, Toronto, Ontario. Members of the Committee on the Church and International Affairs were in attendance. Mr. Harry Coote Smith, the Chairman of the Committee on the Church and International Affairs presided. The Very Rev. James R. Mutchmor said Grace.

Welcome

Mr. Smith welcomed Board members and guests to the Dinner and introduced the head table.

Award

Mr. Smith stated that Miss Einma Kaufman, a member of the Church and International Affairs Committee, would be honoured by the International Co-operation Year 1965 Committee, in Montreal, March 7th, by the presentation of a silver medallion for her contribution to international co-operation work, over many years.

Resolution

Rev. J. R. Hord circulated a copy of the letter and resolution sent on instruction of the Interim Executive of the Board of Evangelism and Social Service and with the approval of the General Council, to the Honourable Lester B. Pearson, re the Viet Nam crisis.

Honourable Paul Martin

Mr. Smith introduced the Honourable Paul Martin, Minister of External Affairs, Ottawa, who spoke on the crisis in the United Nations and Viet Nam.

Vote of Thanks

Rev. Arthur E. Kewley thanked Mr. Martin for his informative and encouraging address.

Adjournment

The meeting adjourned at 9:30 p.m. Rev. Ernest E. Long pronounced the benediction.

FOURTH DAY — TENTH SESSION

The Board resumed session at 9:00 a.m. The Chairman presided. Rev. A. J. Barrett conducted the devotional period.

Minutes

The minutes of the eighth and ninth sessions were taken as read.

Administration

Mr. Harry Cote Smith continued the presentation of the report of the Committee on Administration.

Item 38—adopted as amended.

Items 39-41—adopted.

Items 42-44—adopted as amended.

Items 45-51—adopted.

Moted, That the report as a whole be adopted as amended.

Evangelism

Rev. Aubrey Edworthy continued the presentation of the report of the Sessional Committee on Evangelism.

Items 3 and 4—adopted as amended.

Voted, That the report as a whole be adopted as amended.

Moral Issues

Rev. B. K. Cronk continued the presentation of his report on Moral Issues.

Item 1—adopted.

Items 2 and 3—adopted as amended.

Items 4 and 5—adopted.

Voted, That the report as a whole be adopted as amended.

Human Relations and Economic Affairs

Mr. F. R. MacKinnon continued the presentation of the report of the Sessional Committee on Human Relations and Economic Affairs.

Item 6—adopted.

Voted, That the report as a whole be adopted as amended.

Sympathy

The Board expressed its sympathy to the Rev. D. F. Hoddinott, on learning of the recent death of his sister, Mrs. Fred F. Brand, Pittsfield, Mass.

Unfinished Business

The Executive was authorized to deal with unfinished business.

Reports and Minutes

Voted, That the Secretaries be authorized to edit all minutes and reports of the Annual meeting, for inclusion in the Annual Report.

Minutes of the Tenth Session

Voted, That the minutes of the Tenth Session of the Board, be taken as read and adopted.

Annual Meeting

Voted, That the Annual Meeting be held during the third week of February, namely, February 15th-18th, 1966.

Next Executive

Voted, That the next meeting of the Executive of the Board be held on Thursday, April 29th, 1965.

Resignation of Chairman

The Secretary reported that Rev. Arthur E. Kewley had tendered his resignation as Chairman of the Board, to the General Council, due to his move to St. John's, Newfoundland, effective May 15, 1965.

On behalf of the Board, Rev. J. R. Hord expressed deep gratitude to Dr. Kewley for his Chairmanship during the past year and for his outstanding and unique leadership during the Board Meeting.

The Chairman thanked Mr. Hord for his remarks and expressed his appreciation for the privilege and opportunity of being Chairman of the Board for a one year term.

Following discussion, it was moved by Rev. Robert S. Christie, seconded by Rev. D. F. Hoddinott, and unanimously agreed, that the name of the Rev. W. Clarke MacDonald, minister of St. Luke's United Church, Toronto, be recommended to the Executive of General Council as a replacement for Dr. Kewley as Chairman of the Board.

Agenda for 1966 Annual Meeting

There was discussion regarding the Agenda and the view was expressed that it was too crowded. It was felt that if the items of business could be "spread out" with the Wednesday evening session deleted, more time could be given to Sessional Committees. The view was also expressed that more time was needed for discussion in the Board Meeting and while some members thought there were too many outside speakers, it was felt that this year the speakers were all of a high calibre and beneficial to the work of the Board.

It was suggested that each day during the Board, one or at most two Secretaries reports be presented.

Members of the Board were requested to send to the office for consideration by the Executive a B.M.R. (Board Meeting Reaction) evaluation report. The Secretary agreed to consider such suggestions when preparing for the Annual Meeting in 1966.

Appreciation

Voted, That the appreciation of the Board be extended to the Secretaries for the masterly presentations of their reports and especially to the Rev. J. R. Hord for his effective leadership as Secretary of the Board.

Adjournment

The meeting adjourned at 12:00 noon. Rev. Frank Morgan pronounced the benediction.

REV. ARTHUR E. KEWLEY,
Chairman.

REV. J. R. HORD,
Secretary.

A Glossary of Ecumenics

("The Christian Century")

A brief glossary of technical terms employed in ecumenical encounter. We do not claim that the list is exhaustive; readers may wish to make additions of their own.

Words for Conference Usage

ecumentality—the needed viewpoint.

ecumentals—items included in delegates' packets.

ecumessage—the message from the assembly.

ecumundanity—the "worldlier than thou" attitude increasingly fashionable at ecumenical gatherings.

ecumen—the wisdom of men such as the above-named.

ecumarination—what takes place during conference recreation periods.

Words for the Councils of Churches

intra-NCCine warfare—the planning for the new structure of the National Council.

ecumonastics—the staff at 475 Riverside Drive and 150 Route de Ferney and at 85 St. Clair Ave. East.

ecumercenaries—the typists at the above addresses (good typists are ecumeticulous, poor ones ecumessy).

ecumemoranda—what the typists type.

ecumental illness—occupational disease.

ecumendicant—the chairman of the finance committee.

ecumigrant—any of the World Council's ubiquitous globetrotters.

Words for the Dialogue

ecumandate—the "order" in Faith and Order.

ecumendacity—circumvention of truth in the dialogue.

ecumergency—a term frequently used by persons impatient for unity.

ecumuddled—a term used by the above persons to describe those who do not share their impatience.

ecumetamorphosis—needed changes in structure.

ecumenagerie—the household of faith.

ecumerger—union of two or more churches.

Words for Use by Dissidents and Detractors

ecumaniac—a person who believes that all other churches are better than his own.

ecumyth—an ecumaniac's view of the early church.

ecumenace—the ecumenical "plot" as a whole.

ecumonotony—books dealing with the ecumenical movement.

Homes, Institutions, Chaplaincies and Special Projects

A STATISTICAL STATEMENT

Homes for Senior Citizens

Number of Guests as of December 1964

(Institutions whose names are indented are administered as part of the work of the preceding.)	<i>In House- keeping Units</i>	<i>With Board and Lodging</i>	<i>With Bed Care</i>
Agnes Pratt Home, St. John's, Newfoundland	—	35	—
United Church Senior Citizens' Home, Windsor, Nova Scotia	Project not yet operative.		
Tantramar Haven, Sackville, N.B.	13	22	—
Griffith-McConnell Home, Montreal, Quebec	—	156	28
Dunedin Home for Elderly Ladies Montreal, Quebec	—	23	—
Ina Grafton Gage Home, Toronto, Ontario	—	51	—
Harris Manor, Toronto, Ontario	23	—	—
J. Lavell Smith Homes, Toronto, Ontario	—	29	—
Niagara Ina Grafton Gage Home, St. Catharines, Ontario	—	42	—
Hillcrest Lodge, Orillia, Ontario	—	15	—
Northdale Manor, New Liskeard, Ontario	—	34	—
Parkwood Manor, Waterloo, Ontario	—	40	—
Society for Senior Citizens Homes, Winnipeg Presbytery, Winnipeg, Manitoba	Project not yet operative.		
St. Andrew's (Elgin Avenue) Church Homes, for Senior Citizens, Winnipeg, Manitoba	24	—	—
Prairie View Lodge, Pilot Mound, Manitoba	Project not yet operative.		
Osborne Home, Neepawa, Manitoba	29	25	—
Mutchmor Lodge, Regina, Saskatchewan	—	50	—
Hewitt Place, Regina, Saskatchewan	48	—	—
Ina Grafton Gage Home, Moose Jaw, Saskatchewan	—	49	—
Grafton Manor, Moose Jaw, Saskatchewan	26	—	—
McNiven Manor, Moose Jaw, Saskatchewan	12	—	—
Oliver Lodge, Saskatoon, Saskatchewan	—	56	—
Agnes Forbes Lodge, Fort Saskatchewan, Alberta	—	15	—
Rundle Lodge, Calgary, Alberta	—	45	—
Fair Haven Homes, South Burnaby, B.C.	106	55	—
Fair Haven Homes, Vancouver, B.C.	40	67	—
Gorge View Society, Victoria, B.C.	32	—	—

	<i>Total Number of Residents Served During the Year</i>
Women's and Girls' Reform Homes	
Maritime Home for Girls, Truro, Nova Scotia	30
Interprovincial Home for Young Women, Moncton, N.B.	28
Men's Rehabilitation Homes in Co-operation With Board of Home Missions	
549 Burrows Avenue, Winnipeg, Manitoba	10
553 Pritchard Avenue, Winnipeg, Manitoba	15
Alcoholism Rehabilitation Homes	
Bold Park Lodge, Hamilton, Ontario	38
Jellinek Society of Edmonton, Edmonton, Alberta	49
Mutchmor Place, Calgary, Alberta	27
Maternity Homes	
Victor Home for Girls, Toronto, Ontario	127
Church Home for Girls, Winnipeg, Manitoba	65
United Church Home for Girls, South Burnaby, B.C.	121
Children's Homes	
Earlscourt Children's Home, Toronto, Ontario	34
Boys Village, Toronto, Ontario	17
Part-time Prison Chaplaincies	
Monteith Industrial Farm	Rev. M. R. Binstead, Box 775 Cochrane, Ontario.
Mimico Clinics	Rev. B. F. H. Cooke, 875 Queen Street East, Toronto 8, Ontario.
Ontario Reformatory	Rev. Ross Readhead, 57 Howitt Street, Guelph, Ontario.
Burwash Industrial Farm	Rev. G. W. Wright, 396 Westview Drive, Sudbury, Ontario.
Spy Hill Gaol	Rev. Robert J. Gay, Spy Hill Gaol, Calgary, Alberta.
Special Projects in Co-operation With the Board of Home Missions	
Social Worker for Department of Social Service of Presbytery of Superior, Fort William, Manitoba.	
Rev. Gordon W. Winch, Padre to the Pubs, Toronto.	

Homes and Institutions

A BRIEF DESCRIPTION

HOMES FOR SENIOR CITIZENS

Agnes Pratt Home,
St. John's, Nfld.

Superintendent: Mrs. D. Evelyn

This Home is built on property donated by Senator C. C. Pratt who also made a generous contribution to the cost of the building. The government of Newfoundland has given a large grant to the United Church Conference of Newfoundland to aid in providing residential care for Senior Citizens and a major part of this grant has been used in financing the building of this Home. An addition of a nursing wing is now being considered and plans for this wing have already been drawn up.

United Church Senior Citizens' Home,
Windsor, Nova Scotia

This Home is not yet open but property has been purchased and building operations to extend the large residence already on the property are anticipated shortly.

Tantramar Haven,
Sackville, N.B.

Superintendent: Mrs. John Raworth

This Home opened in 1955 and provides both for board and lodging in its main buildings and a series of housekeeping cottages which have been added to the original buildings. The addition of a 32 bed nursing home has been authorized and the new building will be erected adjacent to present facilities.

Griffith-McConnell Home,
5760 Parkhaven Road, Cote St. Luc,
Montreal, Quebec.

Superintendent: Miss Donald Campbell

Through the generosity of Mr. and Mrs. J. W. McConnell of Montreal, a million and a quarter dollar Home for Senior Citizens, named the Griffith-McConnell Home, has been erected on Parkhaven Road, Cote St. Luc, greater Montreal. The work of this Home has been progressively expanded since the day of its opening and now includes an infirmary and will shortly include a fourteen storey addition which will almost double its size. The additions to the Home have been made possible through continued generosity of Mr. and Mrs. McConnell and after the passing of Mr. McConnell through that of the McConnell Foundation.

Dunedin Home for Elderly Ladies,
124 Ballantyne Avenue South,
Montreal West, Quebec.

Superintendent: Mrs. M. Pettes

With the assistance of Mr. J. W. McConnell and other leading United Church members in Montreal, this property was purchased and opened as a Home for Elderly Ladies in 1952. The accommodation was increased to 32 by the opening of an addition. This Home is operated by the same Board responsible for the Griffith-McConnell Home.

Ina Grafton Gage Home,
2 O'Connor Drive
Toronto, Ontario.

Superintendent: Miss Esther G. Harding

This is our Church's Home of longest standing in the care of elderly women. Each year improvements are made in the property. A Women's Auxiliary is doing good work. Mrs. K. R. Rose is the Chairman of a representative and efficient Board which directs the work of this Home.

Harris Manor,
2 Fernwood Gardens,
Toronto, Ontario.

Harris Manor consists of a set of housekeeping apartments which provide for aged married couples preferring to keep house for themselves. The Manor is under the supervision of the Board of the Ina Grafton Gage Home.

J. Lavell Smith Homes,
2 Bellwood's Park and 33 High Park Gardens,
Toronto, Ontario.

Chairman of Board: Miss Marguerite Cole

The J. Lavell Smith Homes began with an inner city location. The work there is still carried on and has been extended to include a second property on High Park Gardens in Toronto west. Board and lodging is provided in both Homes.

Niagara Ina Grafton Gage Home,
413 Linwell Road,
St. Catharines, Ontario.

Superintendent: Mrs. H. L. Brace

The deed of the property on which this Home was built was given to the Church by the W.A. of Niagara Presbytery. The property is a part of a larger one on which the Grantham United Church and church hall are located. Thus this Home is closely associated with a well established pastoral charge. The financing of this Home was made possible by contributions of the Presbyteries of Hamilton Conference, and from the project fund of the Board of Evangelism and Social Service. A grant almost equal to half the cost of the Home was made by the Welfare Department of the Ontario Government. The Home is open to both men and women.

Hillcrest Lodge,

86 Cedar Street,
Orillia, Ontario.

Superintendent: Mrs. F. Holliday

This Lodge was established in the former Hillcrest Hospital at Orillia. It is presently operated as a Home for elderly ladies.

Northdale Manor,

130 Lakeshore Road,
New Liskeard, Ontario.

Superintendent: Mrs. Erisa Coote

The Home is governed by a Board largely drawn from the northern presbyteries of Toronto Conference and provides board and lodging for both men and women. Facilities have been extended by an addition to the original building.

Parkwood Manor,

75 Cardinal Crescent,
Waterloo, Ontario.

Superintendent: Mrs. Margaret McClellan

In the latter part of 1962, an agreement was made between the Evangelical United Brethren and the United Church, to erect and operate jointly a Home for Senior Citizens in Waterloo. A joint board has been appointed and a Home erected which provides board and lodging for both men and women. The capital and current costs are shared by the two Communions on a 60%-40% basis with the United Church accepting the larger share.

Society for Senior Citizens, Winnipeg Presbytery,

Winnipeg, Manitoba.

Chairman of Board: Mr. Paul DuVal

This project is not yet operative but when completed will provide house-keeping units for aged persons of minimum resources. The project is governed by a Board named by the Winnipeg Presbytery.

**St. Andrew's (Elgin Avenue) Church Homes
for Senior Citizens,**

Winnipeg, Manitoba.

Chairman of Board: Rev. D. O. Reece

These consist of two properties in central Winnipeg, erected specifically for persons having the old age pension only. They were built through the generosity of a small group of Winnipeg laymen and other friends. The administering Board is appointed by Winnipeg Presbytery and the Homes are linked with St. Andrew's Church, Elgin Avenue, Winnipeg.

Prairie View Lodge,

Pilot Mound, Manitoba.

Chairman of Board: Dr. C. E. K. Cahoe

This project is not yet operative but when completed is expected to provide a thirty resident hostel and six self-contained suites.

Osborne Home,

Neepawa, Manitoba.

Superintendent: Mrs. Wm. Cathrea

This property provides for both men and women in the main building and in housekeeping suites which have been added.

Mutchmor Lodge,

Regina, Saskatchewan.

Superintendent: Miss E. Yanko

Mutchmor Lodge provides board and lodging for both men and women and was planned in 1963 to be operated in conjunction with the housekeeping units of Hewitt Place. The project was named in honour of the Very Rev. Dr. J. R. Mutchmor formerly Secretary of the Board of Evangelism and Social Service.

Hewitt Place,

Regina, Saskatchewan.

Chairman of Board: Mr. H. M. Cosford

Hewitt Place provides housekeeping units for single aged persons and is operated in conjunction with Mutchmor Lodge.

Ina Grafton Gage Home,
200 Iroquois Street East,
Moose Jaw, Saskatchewan.

Superintendent: Mrs. Mary Huly

This fine building, formerly part of Moose Jaw City Hospital, provides a comfortable home for elderly women. It was made possible by a grant from the Ina Grafton Gage Trust and gifts from many churches and individuals in southern Saskatchewan. In 1956 a multiple-unit extension with suites for six married couples was erected on the property. In 1958 a second building with suites for seven married couples was added. All of these suites provide pleasant and comfortable accommodation.

Grafton Manor,
Moose Jaw, Saskatchewan.

Superintendent: Mrs. Mary Huly

Grafton Manor is a part of the work of the Ina Grafton Gage Home, Moose Jaw and provides housekeeping units for married couples.

McNiven Manor,
Moose Jaw, Saskatchewan.

Superintendent: Mrs. Mary Huly

McNiven Manor is a unit of the work of Grafton Manor, Moose Jaw and provides housekeeping units for single aged persons. The Manor was named after the late Mr. Justice D. A. McNiven.

Oliver Lodge,
Faulkner Crescent,
Saskatoon, Saskatchewan.

Superintendent: Mrs. J. D. Lewin

This Home has been in operation since 1949. Board and lodging is provided for both men and women. For some years the work was carried on in former Air Force buildings made available at a nominal charge by the Provincial Government. As a result of careful administration, a sufficient capital sum was accumulated which, along with a government grant and a grant from the Project Fund of the Board of Evangelism and Social Service, was sufficient to purchase a well located new site on which a building of modern design and brick construction has been erected.

Agnes Forbes Lodge,
Fort Saskatchewan, Alberta.

Superintendent: Mrs. Grace Dundas

The Lodge, which is situated in the town of Fort Saskatchewan is open to elderly ladies who are in normally good health. The guests are accommodated in comfortable double or single bedrooms, and meals are served family style in the dining room.

Rundle Lodge,
12th Avenue and 6th Street East,
Calgary, Alberta.

Superintendent: Mrs. Evelyn Utley

Rundle Lodge was opened for use in 1954 and has since been extended to provide more extensive accommodation for both men and women. The bright, well-furnished rooms and assembly quarters of the Lodge, combined with the cheery, friendly service of the staff, have assured the comfort and well-being of the residents. Within the Home a fine programme of activities is carried on by residents and visiting leaders and entertainers. Rundle Lodge's close proximity to the city centre is an attractive and convenient feature for its guests, visitors, and staff members.

Fair Haven Homes,
4341 Rumble Street,
Burnaby, B.C.

Superintendent: Mrs. Ann E. Wallace

The Fair Haven on the south slope of Burnaby overlooks the Fraser delta. Provision is made for single women in housekeeping units and for married couples in cottage units as well as in a central lodge providing board and lodging for both men and women.

Fair Haven Homes,
2720 East 48th Avenue,
Vancouver 16, B.C.

Superintendent: Mrs. Grace Hill

The Fair Haven, Vancouver, was opened as a branch project of the Board of the Fair Haven Homes, Burnaby, in 1961 and similar provision is made here for board and lodging for men or women and for single women in housekeeping units.

Gorge View Society,
2566 Shakespeare Street,
Victoria, B.C.

Chairman of Board: Mr. Keith Henderson

The Gorge View Society property is on a five acre site at Harriet Road and Balfour Avenue, Victoria. It provides housekeeping units for couples and single senior citizens.

WOMEN'S AND GIRLS' REFORM HOMES

Maritime Home for Girls,

50 Aberdeen Street,
Truro, Nova Scotia.

Superintendent: Mr. D. R. Allen

This Home is operated by a Board representative of four Protestant Communion—Anglican, Baptist, Presbyterian and United Church, and provides accommodation for girls placed by order of the courts. Contact is kept with a large group of former resident girls who are in homes and positions under the supervision of the field work staff. Thus the transfer from residential care to the every-day ways of life, is made as constructively as possible. This Home is held in high regard by welfare workers and government officials, and is well known and supported by the Churches of the Maritime provinces. A large and productive farm is operated in connection with the Home.

Interprovincial Home for Young Women,

480 Coverdale Road,
Riverview, New Brunswick.

Superintendent: Mrs. Moneda Lord

In co-operation with the Anglican, Baptist and Presbyterian Churches, our Communion operates this Home in Coverdale, a suburb of Moncton. It is really a custodial institution. Its residents are women committed by the courts of New Brunswick and Nova Scotia. These provinces and to a lesser degree the province of P.E.I. have been generous in their support. A representative Board and an efficient Superintendent and staff maintain this character building work. In 1956 a second residence building was erected and opened. It is operated as the "Honour House". A well run farm is conducted in connection with the work.

MEN'S REHABILITATION HOMES

549 Burrows Avenue,

Winnipeg, Manitoba.

Chairman of Board: Rev. E. F. File

This project was opened in September 1961 and provides a private residence for young men upon release from Provincial Adult Correctional Institutions in order to assist them in re-establishing themselves in the community through family living and through the opportunity for vocational training leading to suitable employment.

553 Pritchard Avenue,

Winnipeg, Manitoba.

Superintendents: Mr. and Mrs. Russell Coulter

This project was opened in September 1963 and provides a residential setting to assist young men who have been in trouble with the law but who have not been sentenced to an adult correctional institution. 553 also serves men who have been in prison but have been out of trouble for a lengthy period prior to a subsequent offence. The object of the Home, like that of 549 Burrows Avenue is to assist in the rehabilitation of these young men and their re-establishment in the normal community.

ALCOHOLISM REHABILITATION HOMES

Bold Park Lodge,

69 Bold Street,
Hamilton, Ontario.

Superintendents: Mr. and Mrs. Harry McGeorge

Bold Park Lodge is a large house at the corner of Bold and Park Streets in central Hamilton which has been renovated and well furnished for use as a Lodge for Alcoholics. Under the direction of a representative Board, this new work is carried on in co-operation with the Hamilton Committee of the Provincial Alcoholism and Drug Addiction Research Foundation. The Toronto Daily Star generously assisted with the furnishings of the Lodge which is financed by the payments of its residents, the Hamilton presbytery and the Mitchell Fund of the Board of Evangelism and Social Service.

Jellinek Society of Edmonton,

9941-86th Avenue,
Edmonton, Alberta.

Chairman of Board: Rev. Ian Macmillan

This first Home for the aid of alcoholics established by The United Church of Canada is indeed a pilot project! A well-chosen local board has rented a residence which can accommodate 10 to 12 men and a Residence Director. Funds have been provided by Alberta churches and the Board of Evangelism and Social Service. The Lodge is a Halfway House for men who have received clinical treatment for alcoholism and now seek to be re-established in normal life.

Mutchmor Place,

236-48th Avenue N.W.,
Calgary, Alberta.

Superintendent: Mr. Merne Dale

With experience gained in operating the Lodge for Alcoholics in Edmonton, a representative Board was organized in Calgary with the assistance of the presbyteries in Southern Alberta and a monthly grant from the Board of Evangelism and Social Service. The work, like that in Edmonton, is carried on in close co-operation with Alcoholism Research Foundation of Alberta.

MATERNITY HOMES

Victor Home for Girls,
1102 Broadview Avenue,
Toronto, Ontario.

Executive Director: Mrs. L. H. Doering

Several years before Church Union, the former Methodist Church established this redemptive Home on Jarvis Street, Toronto. Since Church Union it has been operated under the Toronto Home Missions Council. Within recent years the work was transferred to a beautiful and larger site on Broadview Avenue, overlooking the Don Valley. The Home provides care and Christian training for a large number of unmarried mothers. Each year many babies from this Home are adopted by Church families, through the Children's Aid Society. In 1960 an addition to this Home was erected at a cost of \$225,000 to enable its Board to meet more adequately the increasing demands for assistance to unmarried mothers.

Church Home for Girls,
2594 Henderson Highway,
Winnipeg 16, Manitoba.

Superintendent: Mrs. A. I. A. Carruthers

This Home for unmarried mothers provides accommodation for young women in need. They come from several Canadian provinces. Arrangements are made for adoption of babies in co-operation with Manitoba authorities. The United Church owns the property, but generous support for current maintenance is provided by the Anglican Church and the local Board consists of representatives appointed by both Communions. Many local groups give assistance.

United Church Home for Girls,
7451 Sussex Avenue,
South Burnaby, B.C.

Superintendent: Mrs. Stanley G. Packham

Enlarged and improved facilities of this Home provide bed capacity for a maximum of 32, including 23 expectant mothers, 6 babies and 3 resident staff members. Excellent relationships exist between our Home and Vancouver Children's Aid Society social workers, by whom many young women are referred. The Home receives token support from the Anglican Communion, plus generous gifts from several United Church pastoral charges and local units of the United Church Women. It continues to receive generous assistance from the Corporation of Burnaby and an annual grant from the Board of Evangelism and Social Service.

CHILDREN'S HOMES

Earls court Children's Home,
46 St. Clair Gardens,
Toronto, Ontario.

Executive Director: Mr. Paul Argles

Under the leadership of the late Very Rev. Dr. Peter Bryce this Home for young boys and girls from families suffering such misfortunes as a prolonged illness of a mother, was established in the Earls court district. Through the years it has received generous support from many Toronto citizens. Today this Home, with its efficient Board and capable directors and staff, cares for 34 children plus others in the summer at the Camp property on Pigeon Lake. In September 1958 the Home moved into a new building erected on the old site on St. Clair Gardens at a cost of nearly \$300,000. This large amount was raised through government and city grants, private subscription, and funds raised by Women's Groups such as the Wimodausis Club.

Boys Village
1651 Sheppard Avenue West,
Downsview, Ontario.

Executive Director: Mr. Robert Shaw

Boys Village provides care, treatment and direction for emotionally disturbed boys through the provision of a residential programme, a day school and child guidance clinic. The programme is in the hands of a broadly based community Board and receives some financial support from the Board of Evangelism and Social Service. Extensive use is made of professional personnel in providing adequate psychological and social direction for the boys.

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